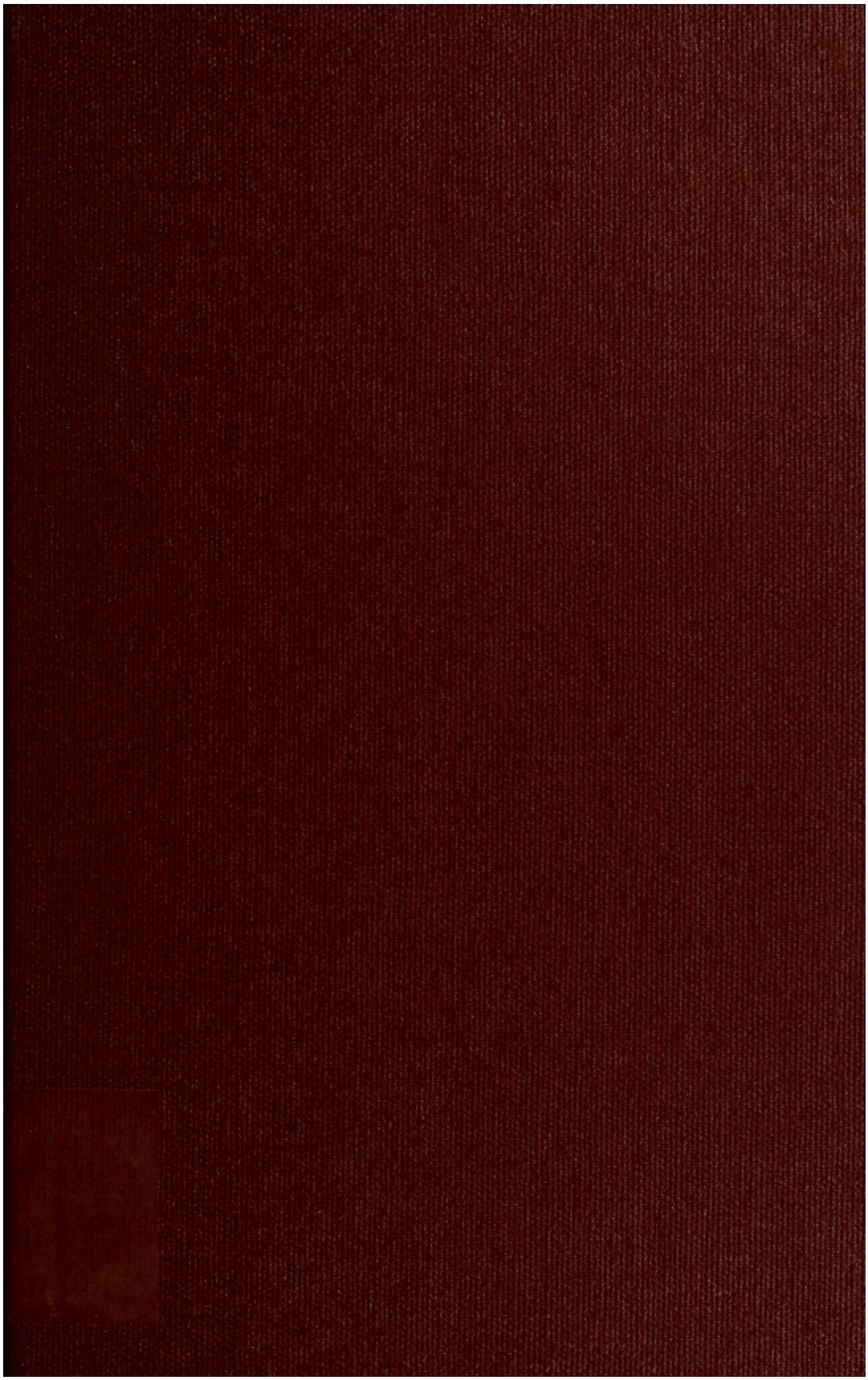




Studies on the book of Psalms: the structural connection of the book of Psalms, both in single Psalms and in the Psalter as an organic whole

1. Studies on the book of Psalms: the structural connection of the book of Psalms, both in single Psalms and in the Psalter as an organic whole
2. Process
3. Preface
4. A 21st century Editor’s Preface
5. Contents
6. Introduction
7. The Structural Connection of the Books of Psalms, both in Single Psalms and in the Psalter as an Organic Whole
    1. PSALM XC.
    2. PSALM LXXII.
    3. PSALM XXV.
    4. PSALM XXXVII.
    5. PSALM LXXXIX.
    6. PSALM XCI.
    7. PSALM XCII.
    8. PSALM XCIX.
    9. PSALMS CI-CVI
    10. PSALM CI.
    11. PSALM CII

12. PSALM CIII.
13. PSALM CVIII.
14. PSALM CIX.
15. PSALM CX.
16. PSALM CXI
17. PSALM CXII.
18. PSALM CXIII.
19. PSALM CXIV.
20. PSALM CXV.
21. PSALM CXVI.
22. PSALM CXVII.
23. PSALM CXVIII.
24. PSALM I.
25. PSALM II.
26. PSALM III.
27. PSALM IV.
28. PSALM V.
29. PSALM VI
30. PSALM VII.
31. PSALM VIII.
32. PSALM IX.
33. PSALM X.
34. PSALM XVI.
35. PSALM XVII.
36. PSALM XVIII.
37. PSALM XIX.
38. PSALM XX.
39. PSALM XXI.
40. PSALM XXII.
41. PSALM XXIV.
42. Author’s Notes
43. Advertisements

Studies on the book of Psalms: the structural connection of the book of Psalms, both in single Psalms and in the Psalter as an organic whole

Forbes, John, 1802-

Forrest, James

Process

This book was produced in EPUB format by the Internet Archive.

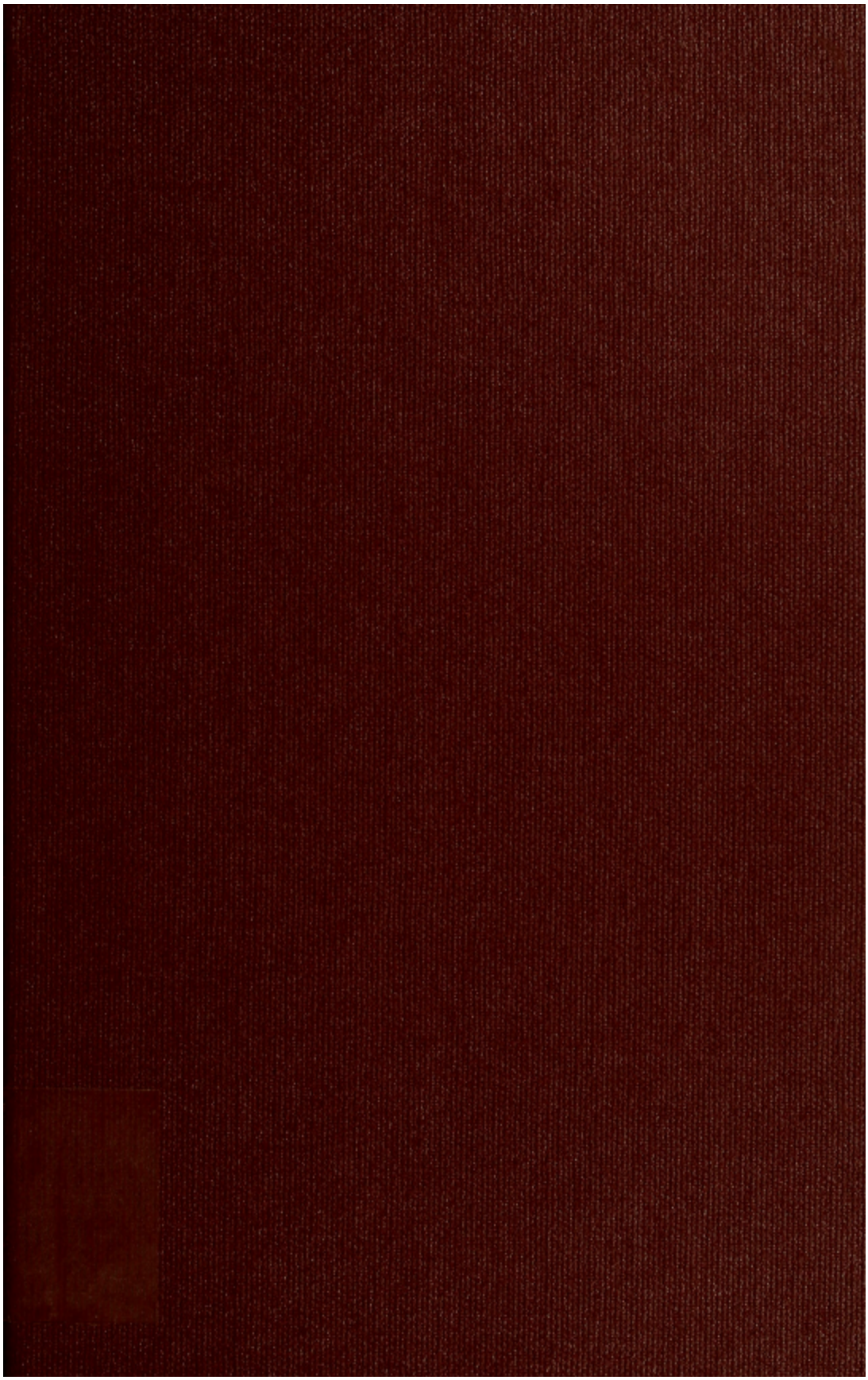
The book pages were scanned and converted to EPUB format automatically. This process relies on optical character recognition, and is somewhat susceptible to errors. The book may not offer the correct reading sequence, and there may be weird characters, non-words, and incorrect guesses at structure. Some page numbers and headers or footers may remain from the scanned page. The process which identifies images might have found stray marks on the page which are not actually images from the book. The hidden page numbering which may be available to your ereader corresponds to the numbered pages in the print edition, but is not an exact match; page numbers will increment at the same rate as the corresponding print edition, but we may have

started numbering before the print book’s visible page numbers. The Internet Archive is working to improve the scanning process and resulting books, but in the meantime, we hope that this book will be useful to you.

The Internet Archive was founded in 1996 to build an Internet library and to promote universal access to all knowledge. The Archive’s purposes include offering permanent access for researchers, historians, scholars, people with disabilities, and the general public to historical collections that exist in digital format. The Internet Archive includes texts, audio, moving images, and software as well as archived web pages, and provides specialized services for information access for the blind and other persons with disabilities.

Created with abbyy2epub (v.1.7.6)

Edited after automated scan by Bob MacDonald https://meafar.blogspot.com @drmacdonald



STUDIES ON THE BOOK OF PSALMS.

“Ordo Psalmonira mihi magni saciamenti videtur continere secretmn.”

— Augustini in *Ps. cl. Enarratio*.

BY THE SAME AUTHOR.

ANALYTICAL COMMENTARY ON THE EPISTLE TO THE ROMANS, Tracing the Train of Thought by the aid of Parallelism; with Notes and Dissertations on the Principal Difficulties in the Epistle. 8vo, 10s. 6d. “in every point of view it is a valuable addition to critical biblical literature, and possesses many attractions.”
— Contemporary Review.

THE SYMMETRICAL STRUCTURE OF SCRIPTURE; or, Scripture Parallelism Exemplified in an Analysis of the Decalogue, the Sermon on the Mount, and other Passages of the Sacred Writings. 8vo, 8s. 6d.

“The book is worth study; it is evidently the work of no ordinary man, and is pervaded by a spirit at once scientific and devout.” — Homilist.

PREDESTINATION AND FREEWILL RECONCILED; or, Calvinism and Arminianism united in the Westminster Confession: An Eirenicon. With a Reply to Dr. Candlish’s Criticism, and an Appendix on Christ’s Preaching to “The

Spirits in Prison.” Second Edition. 8vo, 2s. 6d. “He who wishes for great intellectual gain at a small cost, cannot do better than buy this book, and study it from beginning to end.”
— London Quarterly Review.

Preface

This Book is simply what it calls itself — “Studies on the Book of Psalms.” It does not pretend to be an exhaustive treatise on the Psalter, but only to follow out a certain line of investigation which long ago seemed to the Author to offer a satisfactory solution of many difficulties in Hebrew Literature. Advancing study of the Sacred Writings has not tended to weaken his faith in the fruitfulness of this line of inquiry, but, on the contrary, fully to justify it.

The principles of Parallelism, as laid down by Bishops Lowth and Jebb, and followed out by the Author so far in his Symmetrical Structure of Scripture, are here applied more fully to the elucidation of some of the many problems that have perplexed the student of the Psalms. These principles do not need now any justification, since they have been acknowledged by all competent scholars. The applicability of them in particular instances, and for special purposes, may, however, call for proof, and such proof the Author has afforded in sufficient measure in these Studies. Not individual Psalms merely, but the Psalter as a whole, is shown to have been arranged by the final editor, under the guiding hand of God, with great minuteness and delicacy of finish, and with one grand purpose dominating all.

The point which these Studies are meant to establish is not affected by the hypothesis of many editors or of only one. There may have been collectors in the case of each of the seven Books, and the existence of such may tend to simplify matters to some critics; but it is just as probable that one collector or editor, whether Ezra or not, arranged each series in its present order, and impressed upon each his own individuality. The contention of the Author of this book is that he did so, and that he arranged the whole in the present highly artistic form so as to prepare his fellow worshippers in each series for further revelations of the Coming Messiah.

The Author has not gone to the New Testament first for his ideas of what should be in the Psalms, but has tried to gather, from the Psalter itself, the thoughts which must have been in the minds of the individual Psalmists, and in that of the final collector — those ideas which would, therefore, after the Book had become the Church's Manual of Devotion for all time, naturally suggest themselves to the Israelite student as he pondered over its contents.

It is to be regretted that Dr. Forbes has, through advance of years, been unable to give the finishing touches necessary to the full development of his views. The critical eye may mark, for instance, that on p. 192 the Psalms of the Seventh Book are left untouched. It may be mentioned also, that Dr. Forbes intended, had strength permitted, to account for the existence of the series of "Elohim" Psalms occurring in the Second and Third Books. The master-hand has, however, failed, and the defect cannot be remedied now. From p. 264 to the end, with the exception of what

relates to the twenty-fourth Psalm, the text is compiled from material which was evidently intended to be revised and recast by the Author for publication. It has been put into such form as will show how Dr. Forbes wished to conclude the task he assigned himself.

The book now offered to the public will, it is hoped, be sufficient to justify in the eyes of the critical scholar the remark of Augustine, chosen as its motto, “Ordo Psalmorum niihi magni sacramenti videtur continere secretum,” and may perhaps induce other labourers in the same field to carry on, amend, and perfect the work.

JAMES FORREST.

The Manse, Lonmay, January 1888.

A 21st century Editor’s Preface

I come to this writing 144 years after its first publication. It is not a famous writing. The Oxford professor, Susan Gillingham, has researched the reception history of the psalms for over 40 years and had not come across this volume.

It is a volume that has no easily observable structure on its surface. But the author is a mathematician and the subject of the Psalms and their co-inherence has sufficient appeal to me that I accepted reading and commenting on this document as a post-translation exercise. Outside of this

preface, you can find my impressions on my blog. E.g. this brief introduction to John Forbes, the Laird of Corss. I have not been able to find his dates (1802 to 1890?).

It was abundantly clear even half-way through the editing process that John Forbes loved the psalms. His careful work demonstrates this love for the poetry and the structures that he found in it.

Technically this editing exercise presents some tedious problems. Any editorial comments I have footnoted by major section with an 'E'.

- The OCR makes no use of style sheets. It seems to know only the bare paragraph tag.
- OCR does not read italics, Greek, Hebrew, or graphics. These transcriptions must be done by hand. For some Hebrew I have corrected the square text. For some I have used SimHebrew.[E] The mapping will be obvious from the annotation of the acrostic poems.
- All footnotes were separated from the text and numbered.
- Page turns and interior headings were removed by hand.
- There were hosts of misspellings. (I have retained archaic and his British English spelling.)
- Since the practice of separating double quotes from their content requires significant read-ahead processing, I have removed them, of necessity one at a time, since they are ambiguous and not subject to a global change.
- I have retained Roman Numerals. Much as I would like to get rid of them, they are his mode of thinking and this is his book. If you are searching for a specific Roman Numeral, always include the trailing period.

- I have attempted to retain his italics, and other modes of emphasis like small caps and as much formatting of his scripture portions as would be suitable for an e-book format.

The above are just surface starters. I imitate the 19th century type-setting if I can with style sheets. I hope the result will be useful to me and possibly to others.

The author's stated intention is to explore the Psalter as a whole. This he does with some credibility of observation. He is observant of chiastic structures, recurrence, and some numerical patterns that are different from any I have found in my research. All his counts can be verified from a database (I have done this in some cases). His proffered solutions to some aspects of the broken acrostics in Book 1 are quite intriguing. They fit the design of an acrostic when the author *chooses* to hide a letter. His division of Book 5 into 3 'books' is verifiable through his counts. His divisions of the psalms into sevens, eights, tens and even alphabets (groups of 22) are more subjective, but still plausible, the work of ancient metaphysical scribes. His association of Book 4 with the exile and Book 5 with the return from Babylon is not something I have considered in these terms.

His second intention is to explore the psalter without New Testament prejudice as to its intent. In this his failure is severe. He sees a New Testament 'super-human' (his term - used 6 times) Messiah everywhere. This is part of a general failure of humanity and particularly of Christendom to follow the character of God with accuracy. I have met many divines who think as he does, moving rapidly without historical or contextual critique from one verse to another.

My intent is to compare the author's view, with my own view of the character of Messiah. Messiah for me cannot be a super-hero, a governing despot or oligarch. In contrast, God, under THE NAME of yod-heh-vav-heh, (whom Forbes calls *Jehovah*) cares for the poor and marginalized. This God is life-giving and not domineering. This God is caring and compassionate. The use of Exodus 34:6 by subsequent writers within the Tanach (particularly Psalms and Jonah) is proof enough of one part of the mindset of the ancient scribes and poets. One can certainly compare this character of THE NAME in Tanach with the care, vulnerability, and even fragility of Jesus in making this character flesh.

> And Yahweh, passed over before him, and he called, Yahweh, Yahweh, a God compassionate and gracious, // slow to anger and abundant in kindness and truth.

Our failure to exercise such care is evident in humanity everywhere and found its result in the Shoah some 65 years following the author's publication of this volume. We can and should learn from this failure. Seventy-five years later, though we have learned something, we are still failing. It remains true of us that we cannot see our own assumptions.

Bob MacDonald, January 2022, Victoria BC.

[^] Please see the SimHebrew Bible for a full description of the simulation of square Hebrew letters with Latin letters. A briefer introduction is also online in A Concordance of the Hebrew Bible, Torah, Prophets, and Writings on the pronunciation page.

Contents

I.
— Introduction, 1-18

Perennial interest of the Psalms: importance of studying their order, p. 1
— Sevenfold division: aids to trace internal connection and meaning, p. 2
— Intention of present grouping, and illustration of this, p. 3
— Two facts to be observed in estimating the significance of the Messianic Psalms; keynote of Book I., p. 4
— Principles of parallelism applied to Pss. xx.-xxii., p. 5
— Messianic import of Book II.: closing Ps. (lxxii.) a prayer for fulfilment of prophecies made to David and to Abraham, p. 6
— Book III. shows the decline and fall of the earthly monarchy: Ps. xlv. the central Psalm of the three Amen Books, p. 7
— Interpretation put on this Psalm by the later Jews: closing Psalm of Book III. (lxxxix.) brings us to the captivity; Book IV. relates to that period; its counterpart in Isa. xl.-lxvi.; Book V. relates to the return, p. 8
— Has its counterpart in prophecies of Zechariah; from this date establishment of belief in a coming Messiah, p, 9
— The application directly to Christ of Psalms not primarily Messianic accounted for by line of argument pursued in these studies, e.g. Ps. cxviii. 22, p. 10; and Ps. cii., cited Heb. i. 10-12

— Sources of quotation in Heb. i. 6, p. 11
— Book VI. continues 7 (quasi-chronological order, and Book VII. a burst of praise of ransomed Church: aim of these studies, p. 12
— Hebrew habits of composition; stress laid on Ps. cx.; idea of the Messianic King, p. 13
— Delitzsch’s opinion as to Ps. xvi. shown untenable, p. 14
— Pss. ii., xx.-xxii., and xl. primarily Messianic, also Ps. lxxii. and Ps. cx., p. 15
— Insight of prophets and psalmists into the meaning of their inspired productions: illustrated by St. Peter’s use of Ps. xvi. 10, 11, p. 16
— Dean Alford’s comment on 1 Pet. i. 10-12: the Psalms to be judged not as isolated productions, but as parts of the Church manual of devotion, p. 17
— Consequences of forgetting this, p. 18.

II.
— Structural Connection of the Psalms, 19-276

Errors of earlier and later commentators, p. 19
— Mistakes of recent critics shown by examination of some Psalms, e.g. Ps. xc.: the idea of a future life, p. 20
— Reason for silence as to this in the Mosaic dispensation, pp. 21-23
— Author, occasion, and teaching of Ps. xc.: text and structure, pp. 24-26
— The Messianic element in several Psalms also misinterpreted by majority of modern critics: development of Messianic idea in O. T. progressive, p. 27
— Meaning attached to each revelation by the person who received it: the original promise, Gen. iii. 15, how

understood by our first parents, pp. 28-30
— The two promises made to Abraham to be distinguished, p. 31
— Revelation to Moses, Ex. xix. 5, 6, pp. 32, 33
— To David, 2 Sam. vii. 5-16, pp. 34, 35, and Ps. cx., p. 36
— Revelation in this Psalm of kingly and priestly functions of the coming Messiah, involving a change in the Mosaic law, pp. 37, 38
— Objections considered, pp. 38, 39
— Display of an individual, personal Messiah now made, and an ideal set up too high for a mortal, pp. 39-41
— Here is explanation of direct reference of Ps. xviii. 43, 44, and Ps. xvi. 10, 11, pp. 41, 42
— Of Ps. ii., pp. 43, 44
— Of Ps. xxii., p. 45
— Last words of David, 2 Sam. xxiii. 2-5, pp. 46, 47
— Striking similarity in Ps. lxxii., p. 48
— Arrangement and text of this Psalm, pp. 49, 50
— Discussion of ver. 15, pp. 51, 52; of ver. 17, pp. 53-63, especially with reference to the two promises made to Abraham, pp. 53-59, and whether there is any reference in the Psalm to Solomon, pp. 60, 61
— The educative influence of the Psalms on Israel for their great world-mission: two points to be noticed, pp. 61-63
— Many problems soluble only by reaching the train of thought leading to the present order in the Psalter, p. 63
— The Psalter not a haphazard collection, p. 64
— Key found in Jewish attention to numbers: Alphabetical Psalms, p. 64
— Strophical arrangement and text of the first of these, Ps. xxv., pp. 65-67
— Exposition, pp. 67-72

— The second of them, Ps. xxxiv., jx 72
— The third alphabetic Ps. xxxvii., pp. 73-77
— The division of the Psalter into Books, pp. 78, 79
— Reasons for sevenfold division, p. 80
— Application of tests by rules of parallelism, e.g. threefold division with gradational advance: 1st. to whole Psalter, pp. 80-82; 2nd. to the several Books: Book I., pp. 82, 83; Books I. and II. combined, pp. 83-85; Book III., p. 85; Books I., II., and III. combined, p. 86
— Examination of concluding Psalm of the three Books, Ps. lxxxix.: text arrangement and exposition, pp. 87-100
— Connection of Book IV. with preceding Psalm in Book III., p. 100
— Keynote of Book struck in Ps. xc, and idea carried on in Pss. xci., xciii., xcvi., xcix., p. 101
— Ps. cii., pp. 102, 103
— Light thrown on Heb. i. 6, pp. 103-109
— Purpose of Book IV., pp. 109, 110
— Its correspondence with Isaiah, pp. 110-112
— Dates of composition of its Psalms: antiquity of Pss. xc.-xcii., and their correspondences with Deuteronomy, pp. 113, 114
— Text and analysis of Ps. xci., pp. 115-117
— Of Ps. xcii., pp. 117-119
— The trilogy, Pss. xc.-xcii., pp. 120, 121
— Why Ps. xc. stands in Book IV., pp. 121-124
— The trilogy, Pss. xciii.-xcv., pp. 124, 12.5
— Close connection of next four Pss. xcvi.-xcix., pp. 125, 126
— Text of Ps. xcix.: correspondings of its three strophes with preceding three Psalms, pp. 126-128
— The same shown to exist with trilogy, Pss. xc.-xcii., p.

128, and with trilogy, Pss. xciii.-xcv.; the last seven Pss. xciii.-xcix, have one marked feature in common, pp. 129, 130
— Other ideas suggested by other combinations, pp. 130-132
— Arrangement showing purport of Book IV., lix 133, 134
— Connection between last six Psalms of this Book, pp. 135-137
— Arrangement, analysis, and text of Ps. ci., pp. 138-140; of Ps. cii., pp. 140-144; and of Ps. ciii., with connection .shown between the three Pss. ci.-ciii., pp. 144-146
— Ps. cvii., connected both with Book IV. and Book V., pp. 146-148
— Its date ascertained, determines period in Israel’s history recalled by Book v., pp. 148-150
— Structure of Book V.: Arrangement of Ps. cvii.; Davidic trilogy, Ps. cviii.-cx., with strophical arrangement and text, pp. 156-162
— Hallelujah trilogy, Pss. cxi.-cxiii., pp. 162-167
— Arrangement and text of the alphabetic Pss. cxi., cxii., pp. 162-166; and of Ps. cxiii., pp. 166, 167
— Arrangement and text of Ps. cxiv., p. 167
— Of Ps. cxv., pp. 168-170
— Of Ps. cxvi., pp. 170-173
— Of Ps. cxvii., p. 173
— Of Ps. cxviii., pp. 173178
— “The Hallel,” pp. 178, 179
— Marked resemblances in Pss. cxi.-cxviii., pp. 179, 180
— Difficulties solved by observing the position of these Psalms in the Psalter, especially the difficulty experienced in Ps. cxviii. 22, and by the separation of Ps. cx. from the body of Davidic Psalms in Books I. and II., pp. 180-184

— Correspondences between Ps. cx. and prophecies of Zechariah, pp. 184-187
— Book VI, opens with Ps. cxviii. as its prelude, pp. 187, 188
— Ps. cxix. and the so-called Songs of Degrees, pp. 188-192
— Reasons for drawing illustrations of the principles underlying these studies from the later Books, p. 192
— Earlier Psalms not chronologically arranged, p. 192
— Arrangement, text, and analysis of Ps. i., pp. 192-194
— Of Ps. ii., pp. 194-197
— Connection between Pss. i. and ii., pp. 197-199
— Arrangement, text, and analysis of Pss. iii. and iv., pp. 199203
— Principles of Parallelism applied to the first group of 22 Psalms, p. 204
— Arrangement, text, and analysis of Ps. v., pp. 205-208
— Shades of meaning brought out by parallelistic arrangement of this Psalm, pp. 209, 210
— Arrangement, text, and analysis of Ps. vi., pp. 210, 211
— Of Ps. vii., pp. 211-214
— Of Ps. viii., pp. 214-229
— Difficulties in reconciling this Psalm with the use made of it in the N. T. shown to arise from misconception of its purport, pp. 214-221
— This confirmed by a reference to the early chapters of Genesis, pp. 221, 222
— Legitimacy of the quotations from this Psalm in the N. T. vindicated, pp. 224-229
— Analytical Table of Contents of the 1st Septenary of Pss. (ii.-viii.), showing their connection, pp. 229, 230
— Strophical arrangement, analysis, and text of Ps. ix., pp. 231-233

— Of Ps. x., pp. 233, 234
— Intimate connection yet distinct difference between Pss. ix. and x. shown, pp. 234-236
— Analytical Table of Contents of the 2nd Septenary of Pss. (ix.-xv.), pp. 236, 237
— Key to the interpretation of the 3rd Septenary of Pss. (xvi.-xxii.), pp. 238, 239
— Arrangement, analysis, and text of Ps. xvi., pp. 240, 241
— Ground for the confident expectation expressed in vers. 10,11, pp. 241-243
— Arrangement, text, and analysis of Ps, xvii., pp. 243-245
— Arrangement of Ps. xviii. It is shown to sum up the subjects of the two preceding Psalms of the trilogy, pp. 246, 247
— Text and analysis of Ps. xviii., pp. 248-250
— Expression in this Psalm leading to the true understanding and purport of the Davidic Psalms, i) p. 250-252
— Ps. cxix. shown to form the appropriate central member of the septenary Pss. xvi.-xxii. connecting the first trilogy Pss. xvi.-xviii. with the second Pss. xx.-xxii., pp. 252-254
— Theory of Ewald and others shown untenable, p. 254
— Arrangement and text of Ps. xix., pp. 254-256
— Of Ps. xx., pp. 256, 257
— Of Ps. xxi., pp. 257, 258
— Messianic import of Ps. xxii. further vindicated by its contents, as well as by its position in the Psalter, p. 259
— Its arrangement and text, pp. 259-262
— Subject of the 3rd Septenary displayed by an analytical Table of Contents, pp. 262264
— Structural connection of the second half of Book I., pp. 264-276

— Connecting trilogy of the two halves, p. 265
— First heptade of second half, Pss. xx.-xxvi., p. 265
— Interpretation of Ps. xxiv. 6, pp. 265-268-Text of Ps. xxi v. and choric arrangement, pp. 268-274
— Second heptade, pp. 274, 275
— Third heptade, p. 275
— Pss. xlii. and xliii. not intended to form one Psalm, pp. 275, 270.

Introduction

Of all the books of the Old Testament, the one to which we most frequently recur with ever-growing interest and delight is the Book of Psalms. Whatever tends to throw new light on its contents, or enables the reader to enter with more intelligence into its meaning and connection, may hope, however imperfect, to meet with a favourable reception, and it is in this hope that the present studies in the Book of Psalms are offered to the public. They are imperfect and fragmentary — very far from coming up to the ideal which I had formed, or even to what I believe I might have attained had not the engrossing occupations (till of late years) of a laborious situation prevented me from following out the line of investigation which had been opened up to my mind. Still, as the views which have been given me of God's word are to a considerable degree new, I thought it right, even after reaching the utmost limit assigned "by reason of strength" to man's life by the Psalmist, to sit down and put on record, in however unfinished a state, what I trust will prove suggestive to others, and stimulate some one to complete the imperfect outlines now furnished.

Sufficient evidence, I think, has been given in the following pages of the truth of the profound conjecture of Augustine, — which I have chosen as a motto for my title-page, — that the very "order of the Psalms contains a holy mystery;" and to prove to the Biblical student that a vein of

precious ore has been struck, which will amply repay the labour of those who will prosecute the search farther.

Like the golden candlestick with its seven branches, three on either side being united by a central branch, the Psalter (besides its well-known division into five books) is shown to form one grand organic whole, consisting of seven divisions (Book V. being divisible into three distinctly-marked portions) — three Amen Books, or Books of Faith, taking the lead in the Devotional Manual of the Jewish Church; and three Hallelujah Books, or Books of Praise, forming its close; while both are united by a Central Book (xc.-cvi.) of an intermediate character, bearing as its signature one compounded of the distinctive signatures of the preceding and succeeding books, “Amen-Hallelujah” (Ps. cvi. 48). The place and number of the Amens and Hallelujahs are found to be adjusted with remarkable precision, two Amens closing each of the three Amen Books, and forming, with the single Amen of the Central Book, in all seven Amens; while the Hallelujah Books, beginning each with the words, “O give thanks unto the Lord, for He is good: for His mercy endureth for ever,” close with Hallelujah Psalms, the whole number of Hallelujahs in the Psalter being twenty-four (in reference to the twenty-four orders of Levites and singers), allotted in significant proportions to each of the several books.

Such nicety of arrangement and elaboration in the external form of the Psalter seemed designed for the same purpose as the study of Parallelism had before taught me was subserved by the external arrangement in single Psalms of strophes and verses, as well as by the regular

sequence of the Hebrew letters in the Alphabetical Psalms [1] — namely, to aid in tracing the internal connection and meaning. Availing myself of the clue thus offered, I have been enabled to trace the connection in various groups of Psalms, and even in whole books, in a manner sufficient, I trust, to satisfy unbiased inquirers that we must not regard the Psalms merely as isolated productions, but that in the order in which we now possess them they have been arranged and connected together with very great care, so as to bring out and enforce certain important truths with a clearness and distinctness not to be mistaken. So long as each Psalm is viewed as a separate and unconnected composition, it is easy to explain away its meaning, and to put upon its language very diverse and conflicting interpretations, according to the author, the occasion, and the age to which each critic may refer it. But when the Psalms are seen, in the form in which we now possess them, to have been grouped together as parts of a connected series, in order to bring out and give expression to some definite idea or important truth, we gain a certainty, not otherwise to be attained, of the meaning to be put upon the whole series, as well as upon individual expressions in each Psalm, which might otherwise be ambiguous.

To illustrate this in a point that has been much contested: — What is the teaching, if any, of the Psalter with regard to the coming and office of a Messiah? All those Psalms which in the New Testament are quoted as prophetical of Christ have been, and, so long as we regard each Psalm as an isolated composition, may with some plausibility be, explained as referring solely to the existing king of the

author’s time, as, e.g. Psalms ii. and xxii. to David, Psalms xlv. and lxxii. to Solomon, Psalm lxxxix. to Jeroboam or Jehoiachin, The presumption, nevertheless, we cannot but think, even looking at each Psalm singly, is on the opposite side, if we keep in mind the two revelations made to David from the very first with regard to his royal seed: 1. (2 Sam. vii. 12-16) that his “throne should be established for ever;” and 2. (Ps. cx.) that the royal seed should culminate in One who was not only to be a king, but “a priest for ever after the order of Melchizedek,” and to be so highly exalted above every human being that David styles him “my lord,” and Jehovah seats him on His own right hand on His throne.

But whatever may be thought of the original purport of these Psalms, when we look at the place which has been assigned them in the Psalter as now constituted (arranged certainly in its present form a considerable time before the Septuagint version), and to the order and connection in which they stand, it becomes impossible with any fairness to deny that they were intended to excite in the Jewish worshippers an expectation of the Messiah, and must have been the means for hundreds of years of preparing them for the coming of that great seed of David in whom all the promises made to him were to be fulfilled.

In order to judge aright of their significance in this respect, two things must be kept in mind: 1st, The very fact that after the extinction of the kingdom Psalms respecting the king in Israel were retained in the Devotional Manual of the Jewish Church, is inexplicable except on the ground of an unshaken expectation, still continuing, of a greater king

yet to come than either a David or a Solomon; and 2nd, The remarkable and prominent position assigned to these Psalms shows the high significance attached to them.

In Book I. (after an introductory Psalm) the keynote of the first three books, not to say of the whole Psalter, is immediately struck by a Psalm (ii.) setting forth the inauguration of a king whom Jehovah styles His son, and sets on His holy hill of Zion. The language of the Psalm, by whomsoever composed, could not have been meant for David, since the words, “Thou art my son, this day have I begotten thee” (ver. 7), are evidently borrowed from the great promise made to David (in 2 Sam. vii. 12-16) with reference, not to himself, but to a “seed” to be set upon his throne when he should “sleep with his fathers,” and of whom the Lord says, “I will be his Father, and he shall be my son” (ver. 1-4), Neither could the Psalm be meant for Solomon (the Peaceful), since the king designed is evidently to be a man of war, against whom “the nations and peoples rage, and their kings and rulers take counsel together” — whom he shall “break with a rod of iron, and dash them in pieces like a potter’s vessel.” The Psalm, if we will take its words in their plain, obvious meaning, can apply to none but the Messiah; for to what king else can the promise of Jehovah be referred without hyperbole, “Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession” (ver. 8)? The king here invested with so universal dominion, the reflecting Israelite would naturally identify with the seed of Abraham, in whom “all the nations of the earth were to bless themselves.”

But the Messianic character of the book was still further signalized, to those familiarly acquainted with the principles of parallelistic arrangement, by the trilogy of Psalms (xx., xxi., xxii.) placed in the middle of the book (with nineteen on either side) to mark the central thought around which the whole book revolves. The three Psalms set forth the great conflict in which the king is to be engaged in behalf of his people, nay, of the whole world. Ps. xx. is the people's prayer for the successful issue of the contest, in which their interests are closely involved: "We will triumph in thy salvation" (ver. 5). Ps. xxi. expresses their thanksgiving for the anticipated victory, and the priceless boon which the king attains for himself and his people. "He asked life of Thee, Thou gavest it him, even length of days for ever and ever" (ver. 4). Ps. xxii. sums up both the preceding Psalms. The first two strophes of ten verses each (linked together by an interjaculatory prayer in ver. 11) describe the suffering and conflict in which the king, compassed about by fierce enemies on all sides, is "brought down into the dust of death," and, in the last extremity only, is "saved out of the lion's mouth" (ver. 21). In the final strophe of ten verses (vers. 22-31) "all the seed of Israel" is first called upon (in five verses) to "glorify the Lord" for the salvation obtained, and to come and partake of the sacrificial feast which the rescued sufferer institutes in remembrance of his deliverance, that they may "eat and be satisfied" (ver. 26), and their "heart live for ever." Nay, so universal and far-reaching is the victory achieved, that (in the remaining five verses) it is declared "all the ends of the earth shall remember and turn unto the Lord" (ver. 27); and such shall be the life-restoring and satisfying virtue of the feast prepared, that all, rich and poor alike, "the fat

ones of the earth” as well as “they that go down to the dust,” and “he that cannot keep his soul alive,” “shall eat and worship” — each successive “generation declaring unto a people that shall be born that He hath done it” (vers. 29-31). Unto whom else can such mighty results be meant to be ascribed, but to that “seed” of the woman who was to undo the curse of death brought on man, by bruising the serpent’s head?

As Book I. began with the inauguration on his throne of the Lord’s Anointed King and Son, and the predicted conquest of all his opposing foes which David’s warlike reign imperfectly prefigured, so Book II. closes with the companion picture (in Ps. lxxii.) of the final establishment of Messiah’s empire as a kingdom of “peace and righteousness” — of which Solomon’s peaceful reign was a faint adumbration). The first two Amen Books are thus linked together, and their principal subject clearly indicated by its being placed first and last. But their connection and mutual bearing are still further signified by the note appended to their close, “The prayers of David, the son of Jesse, are ended.” The obvious meaning of these words, in the position they hold, is that David’s highest aspirations — what formed “all his salvation and all his desire” (2 Sam. xxiii. 5) — will be answered when the consummation, anticipated in the immediately preceding Psalm, arrives. This necessitates us to regard Ps. lxxii. as primarily, in the idea of the author, a prayer for the coming of that perfect kingdom of “righteousness and peace,” the expectation of which had been awakened by the promises made by God to David, with the tacitly implied petition, no doubt secondarily, that Solomon’s reign (whether the Psalm

was written by him or for him) might, in its imperfect measure, foreshadow it. The Messianic import of the Psalm is fully borne out by several expressions in it which can apply only to the Messiah, as, e.g., the universality of the King's dominion, and of the homage paid him by "all kings and all nations" (vers. 8-11), by the correct interpretation of the generally misconstrued terms of ver. 15, but above all by the closing words in ver, 17, "all nations shall bless themselves in him" (i.e. adore him as the foundation and source of all their blessings) — words which manifestly point back to the crowning blessing to Abraham ("In thy seed shall all the nations of the earth bless themselves," Gen. xxii. 18), — vouchsafed to him in that supreme moment of his life when he had just exhibited the highest instance of faith and obedience ever shown by a mere man, and to which we cannot doubt the Saviour alluded when He said, "Abraham saw my day, and was glad" (John viii. 56).

When next we turn to Book III. (lxxiii.-lxxxix.), we find strong confirmation that all three Amen Books are so arranged as to create an earnest expectation and longing for the coming of the Messianic King. With the closing Psalm (lxxii.) of Book II., for which Solomon's reign gave occasion, the monarchy in its visible form reached its culmination and highest earthly splendour. With Book III. begins its decline and fall. Dire forebodings of the final catastrophe follow each other in ominous succession (see particularly Psalms lxxiv., lxxix., lxxx.), until at last in Psalm lxxxix. the end of the earthly kingdom is close at hand, and the desponding lament is heard, "Thou hast cast off and rejected; Thou hast been wroth with Thine anointed; Thou hast profaned his crown even to the ground" (vers. 38, 39),

Yet, nevertheless, the Psalmist and the Church are only the more resolved to hold fast to the covenanted truth of God's word, "The mercies of Jehovah for ever will I sing" (ver. 1), and all the glorious promises made to David are repeated and dwelt upon at great length, and God's power and faithfulness invoked for their certain fulfilment (vers. 1-37).

If, now, we regard all three Amen Books in their connection, not only does the Messianic King meet us at the beginning and end, but when we apply the parallelistic rule already referred to, we are struck with finding the central subject of the whole to be the same, marked in the clearest manner. The eighty-nine Psalms which constitute the three Amen Books are divided into two equal halves by Ps. xlv., there being two alphabets (2x22) of Psalms on the one side and two on the other. The purpose of those who finally arranged the Psalter cannot be mistaken in their selecting for the central position a Psalm beginning with the words, "My heart overfloweth with a goodly matter; I speak the things which I have made touching the King" (Ps. xlv. 1). Thus the Messianic King meets us at the beginning, the middle, and the end of the Amen Books, and the Hebrew word melech = "king," or malach = "is king," never again appears in the Psalter applied to the Messianic King; henceforth the King is Jehovah. Regarded even by itself, Ps. xlv. points to one "fairer than the children of men," endowed with "grace, majesty, righteousness, and the oil of gladness above his fellows," and to whom are ascribed a "throne [enduring] for ever and ever," and the title of "God" (ver. 6) — language, surely, which even in its first conception looks higher than to a Solomon or any merely human sovereign.[2] But whatever may have been its

first import, so soon as it was chosen to form part of the devotional Psalm-Book of Israel, and placed in the remarkable relation it holds to the opening and closing Psalms of the Amen Books, the Messianic interpretation becomes alone admissible — which, too, is also that of the Chaldee Paraphrase , and even of the later Jews before, and some time after, the coming of Christ.

With Ps. lxxxix., the closing Psalm of the three Amen Books, is evidently meant to be concluded the series of earthly representatives of David's royal race, thus bringing us down to the commencement of the Babylonish captivity. The next. Book IV. (xc.-cvi.), ought therefore to refer to the captivity, and to have as its counterpart, or corresponding prophetical book, Isa. xl-lxvi. with its consolatory purpose, "Comfort ye, comfort ye my people, saith your God" — an inference corroborated by the striking similarity of many of the Psalms in Book IV. to the later chapters of Isaiah (cf. Ps. xcvi. 1 with Isa. xlii. 10; Ps. xcviii. 4, 8, with Isa. xlix. 13 and Iv. 12). One whole line in Ps. xcviii. 3, "All the ends of the earth have seen the salvation of our God," is identical in the Hebrew with Isa. lii. 10.

If this inference as to the place and purpose of Book IV. be correct, the next, Book V., ought to begin with the return from the Babylonish captivity. And that such is the case it bears on its very face. Ps. cvii. begins, "O give thanks unto the Lord, for He is good: for His mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the adversary; and gathered them out of the lands, from the east and from the west, from the north and from the south" (vers. 1-3). Book V.

consequently must have as its prophetical counterpart the post-exilic prophecy of Zechariah. We have thus at once an explanation supplied of the late place assigned in the Psalter to the greatest revelation made to David in Ps. cx. Now, when the denunciation pronounced by Ezekiel had taken full effect, “Take off the crown; I will overturn, overturn, overturn it; this also shall be no more, until he come whose right it is; and I will give it him” (xxi. 26, 27), — now was the time that the prediction of a more spiritual reign would be better appreciated. Ps. cx. accordingly finds its appropriate place in a post-exilic Book of Psalms, and a symbolical act illustrative of its import recorded in the book of a post-exilic prophet. To impress more vividly on the minds of his countrymen the truth and certain fulfilment of the great promise made in Ps cx., the prophet Zechariah is commanded to embody, as it were, its substance in a symbolical act, by making a crown of gold and setting it on the head of Joshua the high priest, and thus to address him, “Behold the man whose name is The BRANCH” (cf iii. 8 and Jer. xxiii. 5); “and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall have the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both” (Zech. vi. 12,13). Here the king predicted is not only to be, as in Ps. cx., a priest also on his throne, but to show how transcendently superior to what any mere man could effect is the spiritual work that he is to accomplish for the Lord, it is added, He it is that “shall build the temple of the Lord” — counting as nothing, not worthy to be called a temple, the building whose “foundation the hands of Zerubbabel had laid, and his hands should also finish it” (Zech. iv. 9). The purport of

the act and words of the prophet could not be plainer; so that from this time forth at least, for the space of nearly 500 years, it seems impossible to deny that the coming of a Messiah must have been the universal belief and expectation of the nation, and the interpretation put upon their Scriptures by the people to whom they were addressed.

The Psalms hitherto considered, which are quoted as Messianic in the New Testament, we believe to have been Messianic 'primarily, both in the intention of the writers and according to the understanding of those who assigned them their place in the Psalter. But there are others, not Messianic in their general tenor, on the quotations from which, made in the New Testament, as pertaining to Christ, the line of argument pursued in these studies is found to throw light. One of these is the oft-quoted verse from Ps. cxviii. 22, "The stone which the builders rejected is become the head of the corner." What is this stone? What the building referred to, and of what are they the symbols? And who are the builders? We have but to look to Zechariah (the relation between whose prophecies and the later Psalms has been already pointed out) to find a reply to all these queries. If we consult the commentators, such as Hengstenberg, Ewald, Hupfeld, Perowne, etc., Israel is the stone "despised by their heathen masters [the builders of the edifice of the world's power], but now, by the good hand of their God upon them, lifted into a place of honour, … chosen of God as the foundation-stone of that new spiritual building which Jehovah was about to erect; that temple of the world, the foundation of which was to be laid in Zion."[3] But if the heathen are thus made the builders,

how is this to be reconciled with the words of St. Peter, who distinctly charges the rejection of the stone on the Jews as the builders: “He is the stone which was set at nought of you the builders, which was made the head of the corner” (Acts iv. 11)?

In chap. i. of Hebrews there are seven passages cited from the Old Testament in proof of Christ’s superiority to angels, the difficulties connected with two of which at least are so great as to have led some to maintain that the quotations are not adduced as ‘proofs, but simply by way of illustration [4] of an admitted fact.

One of these is the passage adduced in Heb. i. 10-12 from Ps. cii. 25-27, “Thou, Lord, in the beginning hast laid the foundations of the earth,” etc. Nothing can be more evident in turning to the Psalm than that the reference throughout is to Jehovah alone, and not to the Son, the Messiah. How then account for the writer to the Hebrews citing the words as so self-evidently applicable to Christ, as not to call for a word of comment from him for their elucidation?

Another passage, to the interpretation of which the connection of the books of Psalms in like manner lends the clue, is Heb. i. 6, “And when He again bringeth in the First-born into the world, He saith, And let all the angels of God worship him.” Here we are landed in a perfect maze of difficulties. In the first place, how came the writer to the Hebrews, in speaking of the occasion on which the angels are called upon to worship the Messiah, to designate him, in place of “the Christ,” by the uncommon title of “the First-born,” especially in reference to his superiority to the

angels? Firstborn implies the existence of other brethren (Rom. viii. 29). It is not in respect of angels, but of men, that the writer himself tells us that Christ “is not ashamed to call them brethren” (Heb. ii, 11).

Again, the source from which the quotation is taken is much controverted. In Ps. xcvii. 7 we have words almost equivalent in the Septuagint version, “Worship Him, all ye His angels.” But besides that the person of the verb is changed, whence comes the strange addition of the conjunction “And” with which the quotation is introduced? This difficulty, however, seems to be removed when we are referred to the identical words of the quotation in the Septuagint translation of Deut, xxxii. 43. But we are thus only landed in greater confusion. For on turning to the Hebrew original no such words are found, and the addition made in the Greek version is discovered to be only one of three passages (Isa. xliv. 23; Ps. xcvii. 7; and Ps. xxix. 1), so combined in the Greek version with the first line of Deut. xxxii. 43 as to form a manufactured parallelistic quatrain of four lines. The difficulty therefore still remains. How came this addition to be introduced into the Greek version of Moses’ Song in Deuteronomy, and what led the writer to the Hebrews to prefer taking his quotation from this spurious addition instead of from the original Psalm? Moreover, the same objection lies to the relevancy of the quotation from whichever source taken, as in the case of the preceding quotation in Heb. i. 10-12, since both the Psalm and Moses’ Song refer exclusively to Jehovah and not to the Messiah. Does it not form some slight presumption in favour of the truth and value of the method

pursued in these studies, if it shall be found to have supplied a satisfactory reply to all these difficulties?

Thus far the books of the Psalms have followed what may be called a quasi-chronological. arrangement. Book VI. still continues the same order, since it opens with the grand Te Deum (Ps. cxviii.) composed on occasion of the completion of the second temple. This again is succeeded by the great alphabetical Psalm (cxix., composed probably by Daniel, cf. vers. 9, 23, 46, 54, etc.) in praise of the law of God, which under the second temple received a prominence never before accorded to it; after which follow the fifteen Psalms of Ascents, all of which, it is shown, apply exactly to the time of the rebuilding of the walls of Jerusalem under Nehemiah. Book VII. (cxxxvi.-cl.) forms a fitting conclusion to the Psalter. The prayer of the Ransomed Church of the Messiah melts away in the triumphant burst of praise which closes the book.

My aim in these studies has been to lay a sound foundation for the Christian interpretation and use of the Psalms, by avoiding the error of the older interpreters in reading in between the lines the additional knowledge which they received from the New Testament; and by beginning, on the contrary, with endeavouring to ascertain in each Psalm the meaning which the writers themselves, with the light which they possessed from previous revelations, must have attached to their own words, — and especially as that meaning is shown to have been understood, and is more clearly defined, by comparison with the group with which the Psalm is associated by those who arranged the Psalter as we now possess it. Such

evidently was the only meaning and teaching of the Psalms to the Jewish Church for centuries antecedent to the New Testament period; and such, therefore, must be the meaning of them with which we are to start in judging of the application of the quotations made from them by our Lord and His apostles.

It may be asked, Will not the habit of symmetrical and parallelistic arrangement of ideas to which the Israelites were thus accustomed, modify in part the estimate we should form of the intelligence and insight of the Old Testament writers, and even readers, if we consider the accurate comparison of thoughts and connection of ideas to which they were necessarily compelled? We are inclined to think that the importance due to this consideration has not received the attention which it deserves. And in the following studies it will be found that considerable stress has been laid upon the additional new light which the Divine revelation made to David in Ps. cx. must have cast both on the preceding Messianic announcements and on many of the Psalms subsequently indited.

It will be shown from the internal evidence of Psalm cx. itself how beautifully appropriate to the time and circumstances of David personally was the revelation now made to him; thus forming an independent proof that David was the author of the Psalm, and that he was taught to look forward to the coming of an almighty king and “priest for ever after the order of Melchizedek,” whom he styles “my lord.”

This revelation lets in a clear light from the very commencement of the monarchy, on the idea which David and every intelligent Israelite must have formed of the Messianic King who was to accomplish God's high purposes for Israel, as one infinitely superior to himself or Solomon, or any common mortal; and it threw the fulfilment into a far remote future, since no king of the tribe of Judah could be a priest so long as Moses' dispensation lasted, which limited the priesthood to the sons of Aaron exclusively.

The idea of the Messiah as a wholly distinct person thus stands out clearly from the very first, and dissipates at once the mistaken notion of Dr. Delitzsch, that David "regarded himself as the Anointed — sub specie Christi"[5] to the extent at least that he ever so identified himself with the Messiah as to imagine that he should never die, but "considered himself immortal, Ps. xvi." [6] Dr. Delitzsch must have forgotten that in the original notice given to David of the continuance of his race on the throne, it was distinctly told him that the first instalment of the promise in its lower sense was to be, not to himself, but to his seed which should proceed out of his bowels, "when thou shall sleep with thy fathers" (2 Sam. vii. 12). It is with reference to this original promise that St. Peter explains to us that David expressed the confident assurance, "Thou wilt not leave my soul to Sheol, nor wilt Thou suffer Thine holy one to see corruption," etc. (Ps. xvi. 10, 11); not cherishing the idea of ever-enduring life in this world, but of being raised to eternal life from the grave. St. Peter's words are, David "being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne" (2 Sam. vii. 12), he

“foreseeing this spake of the resurrection of Christ” (Acts ii. 30, 31) — and of his own resurrection as included in it.

Observe the degree of insight into God’s communications which St. Peter here attributes to David, and the process of reasoning which he presupposes to have passed in David’s mind in order to reach the conclusion he deduces from it. The promise made to David of a “seed” whose “throne should be established for ever,” must have led him to identify his seed with the “seed” promised to the woman who was by His victory over the serpent to undo the sentence of death, and regain the gift of eternal life for man; — and again with the “seed” promised to Abraham, who was to extend the blessing to “all the nations of the earth.” Here the distinction between the Messianic King, who is to obtain by his great conflict the boon of eternal life for himself and his people, and between David as a mere participator therein, is as evident as in trilogy Ps. xx-xxii., where the prize which he asks of God for all his suffering and conflict is, “Life he asked of Thee: Thou gavest it him, even length of days for ever and ever.”

In short, the primary and direct subject, in the intention of the Psalmist, we hold to be the Messiah in Ps, ii., Ps. xx.-xxii., and Ps. xl., whatever might have been the immediate occasion that called forth the Psalmist’s thoughts. The prominent subject before the mind of all psalmists and prophets is ever the contest which is going on between the supremacy and purposes of Jehovah and the powers of evil. The tendency, therefore, with the prophet is ever to pass on from the present and immediate event to the final victory of God’s great purposes and the consummation of all.

A similar remark to those made on Dr. Delitzsch's view of David's Messianic Psalms we must extend to Solomon's Ps. lxxii. His remarks on this Psalm are: "In the time of David and of Solomon, the hope of believers which was attached to the kingship of David had not yet fully broken with the present. At that time, with few exceptions, nothing was known of any other Messiah than the Anointed One of God, who was David or Solomon himself." Accordingly Dr. Delitzsch affirms that the words of Ps. lxxii. "were all fulfilled in Solomon."[7]

On the contrary, we maintain that such views are altogether inconsistent with the revelation made in Ps. cx. In Ps. lxxii. the direct and primary subject is the Messiah, to whom alone the words of ver. 17 can apply, "And all nations shall bless themselves in him; they shall call him blessed." It is the prayer of Solomon for the final establishment of that great kingdom of universal peace and righteousness which the Messiah was to introduce, — for his own kingdom only in the feeble measure in which his rule could foreshadow and hasten its coming. All this is in accordance with the teaching that Solomon received from his father. And the fulfillment in the higher and perfect sense alone lends point and significance to the epigraph which is subjoined to the doxology which closes Ps. lxxii. and the 2nd Book of Psalms, "Ended [or fulfilled] are the prayers of Jesse the son of David." [sic]

We would plead, therefore, with our modern critics to grant to the psalmists and prophets of the Old Testament a little more intelligence and insight into their own utterances than they seem inclined to allow them. The

great function of this class whom the Spirit of God raised up was to explain the meaning and purposes of God's dealings with His people, that they might learn the lessons these were intended to teach them, and might be prepared to do their part, both in abstaining from whatever would obstruct, and in striving to promote the accomplishment of God's great purposes. They must therefore have been men accustomed to look before and behind them, and to take an enlarged and comprehensive view of God's kingdom.

We claim this intelligence for them partly on St. Peter's authority, whose reasoning on the grounds upon which David based his hope of a resurrection to eternal life, expressed in Ps. xvi. 10, 11, has, as we have seen, consistency only when founded on the promise made to him in 2 Sam. vii., as St. Peter shows. Yet one of the latest of our commentaries on the Psalms,[8] and one which contains many thoughtful and judicious observations, says of Ps. xvi. 10, "All that is implied in this verse is that the Psalmist, in that he has Jehovah at his right hand, is confident that he shall escape death, i.e. probably the violent death with which his adversaries menaced him." If this was all that David contemplated, what has his prophetic knowledge of a future Messiah, to which Peter refers, to do with his hope of present deliverance from death? The only reply we find is a reference to one of those tantalizing comments of Dean Alford, in which he says and straight unsays his words, leaving the difficulty in greater obscurity than he found it. Alford well remarks in Acts ii. 31, "The word προϊδὼν distinctly asserts the prophetic consciousness of David in the composition of this Psalm. But of what sort this prophetic consciousness was, may be gathered from the

same apostle, 1 Pet. i. 10-12. It was not a distinct knowledge of the events which they foretold, but only a conscious reference in their mind to the great promises of the covenant, in the expression of which they were to be guided by the Holy Spirit of prophecy to say things pregnant with meaning, not patent to themselves but to us." Never has statement been more completely misrepresented than this of St. Peter generally is, as if he meant to assert that because some things in the prophetic utterances were obscure and indistinct to the prophets, the whole, or main part, was so. Though they sought and searched diligently, they knew not "the time, nor the manner of the time, that the Spirit of Christ that was in them did point to;" but this they knew distinctly, that it testified beforehand "the sufferings of Christ, and the glories that should follow them." And though they knew not the exact time or way when all this should take place, yet they knew distinctly that it was not to be in their own time, or that of their contemporaries that the fulfilment was to take place. To them "it was revealed, that not unto themselves, but unto you [of the apostle's days], did they minister these things."

To conclude, we are very much inclined to turn the tables against our modern critics, and to question whether the want of insight and discernment which they attribute to the ancient psalmists and prophets be not rather chargeable on themselves in not taking the connected and comprehensive view of the whole circumstances of God's ancient people which they ought. They judge of each Psalm too much as an isolated production, without taking into account the enlarged meaning which it immediately received on being

introduced into the Public Manual of Devotion for the Church in all future time, and thus being connected in living articulation with other Psalms. In like manner the prophecies are judged of too frequently by looking only at an isolated chapter, the tendency being on the part of the more advanced critics, wherever a difficulty occurs in tracing the connection, to split up a Psalm into "fragments," or in prophecy to suppose a break in the MS. here, or an interpolation there.

To what other cause are we to refer the miserable state of confusion in which the two great prophecies of Isaiah appear in the commentaries of the present day? Of the Immanuel prophecy no satisfactory explanation has been given by the critics, one main reason being, because they confine their attention to chap, vii., instead of seeing that they must extend their view to the whole six chapters, vii. to xii.[9] With regard to the still more magnificent prophecy of the "Servant of the Lord" (Isa. xl. to lxvi.), notwithstanding the great care which the author has taken from the first to map out his great subject into three distinct divisions or stages, and to mark out the transitions from the one to the other, the rationalistic critics have muddled up all three together, and thereby so confused their own minds and those of others as to render it difficult to trace out the beautiful arrangement and line of argument which runs through the whole. If spared to pass the present work through the press, I may attempt to clear away some of the mistaken ideas which render this prophecy a reproach to the present state of criticism.

The short sketch now given of the line of argument pursued in these studies may, it is hoped, prepare the reader to follow with greater ease and interest the details in the book itself, from seeing beforehand their bearing on the whole.

The Structural Connection of the Books of Psalms, both in Single Psalms and in the Psalter as an Organic Whole

Recent interpreters of the Psalms have avoided the error of the older commentators, who confounded too much “the times and the seasons” by ascribing to the psalmists and their utterances the same fulness of knowledge and meaning which their words might have borne if indited in the time of the New Testament. The error arose from forgetfulness of the fact that the Holy Spirit ever accommodated His revelations to the state of enlightenment and progress, both of those whom He inspired and whom He addressed. The later interpreters begin properly with attempting to ascertain the authorship, date, and occasion of each Psalm, and lay down, as a standard for the interpretation of its phrases, the meaning which, so far as can be discovered, they would bear to the author and to the more intelligent of those to whom they were first addressed; so that whatever further meaning the Spirit may have wrapped up in the words, must still be in exact conformity, and not in contradiction to this, — merely a higher development of the same truth, not one altogether diverse, and of which the first recipients could have had no idea.

It may, however, reasonably be questioned whether the more recent critics have not gone to the opposite extreme, by restricting too much the sense in several of the Psalms, and attributing too little intelligence to the original authors. It must be borne in mind that the writers of the Old Testament were the most advanced and spiritually-minded men of their time, and on that account selected by the Spirit of God for making those fresh revelations of His purposes and will which were gradually to sink into the minds and hearts of His people, and to prepare them for further light. Their intelligence, therefore, and not the general state of opinion of their age, should be our criterion in judging of their writings.

Let me illustrate my meaning by examining a few of the Psalms to which their full significance seems not generally to be given. The earliest of all the Psalms, Ps. xc, entitled “a Prayer of Moses the man of God,” [10] seems so far to have shared this fate, since otherwise we can scarcely explain the very general prevalence of the notion that the idea of 2, future life was all but unknown to Moses and the men of his age. No one, I think, can acquiesce in this conclusion who is aware how frequently the fate assigned to the souls of the departed forms the subject of the paintings in the tombs of Egypt, not to mention the strength of the belief in a final resurrection, which alone seemingly can account for the great care and cost expended on the embalming and preservation of the bodies of the dead, and the costly tombs prepared for their reception. Moses and those whom he brought out with him from Egypt must thus have been familiar with the idea of the continued existence of the spirits of the deceased, and their expected ultimate

restoration to the bodies they inhabited on this earth. But how then, it may be objected, account for the silence of Moses on the subject in his writings, and for the omission by him of a sanction and motive for obedience to his laws, of which almost all other legislators have availed themselves? The true answer to this objection is not, I think, that which forms the foundation of Warburton's argument for the "Divine Legation of Moses." As Canon Mozley has well shown in his Lectures and other Theological Papers, there needed to be first introduced and taught an entirely different conception of a future life from that entertained by the pagan nations, to be of any avail for moral ends. Of what influence, as a motive for virtuous conduct, could be either the common legendary view of the souls of men after death wandering to and fro as unsubstantial ghosts and shadows in the dreary realms of a subterranean world; or the doctrine, taught in the mysteries to an initiated few, of the transmigration of souls into other human bodies, in which the individual lost all sense of personal identity; or the still grosser and degrading form of the Egyptian doctrine of an endless cycle of migrations into the bodies of brute beasts (which was the fate allotted to all but a few choice spirits), until at length, in the indefinite vista of a far distant future, the soul was sufficiently purified; or finally, the philosophical doctrine which, starting from the axiomatic position that what had a beginning must in its very nature be subject to dissolution, concludes that the soul, if it is immortal, must have been pre-existent and a part of God or the universal soul, and consequently at death will be absorbed into the Deity, and lose all individual and personal consciousness? What was there in any of these ideas worth living for? The human

mind naturally turned from the dreary prospect to make the best of the present reality, “Let us eat, drink, and be merry, for to-morrow we die.”

An entirely new foundation had to be laid, and a process of preparation initiated, to fit men for a worthy conception of the eternal life which God had destined for them, when the time should come for “bringing life and immortality to light through the gospel” (2 Tim. i. 10). It is only after the spiritual element in man’s nature has been fostered and developed, and his dependence on God and his awful responsibility in this world have been fully realized, that he is able to know his own greatness, and to see the fulness, nay, the necessity, of an eternal life to complete the Divine scheme in his creation. Such a schoolmaster was the Law, which gave man a knowledge of himself, awakened his conscience, enlightened his perceptions, and acquainted him with the moral purposes of his creation, and with his own moral nature and capabilities.

The true answer, therefore, to the question, why the Mosaic dispensation holds out no direct promise of a future life is, that it was but a provisional one, designed to prepare for the “better things to come.” The grand blessing to be restored to man was eternal life which by sin he had forfeited, and that intimate and ever-enduring communion with his God which he had lost by the fall. That this blessing was some day to be regained through the seed of the woman had, indeed, been announced from the first, and the promise had been repeated to Abraham, that through one of his seed the blessing was to come upon all the families of the earth. This promise the law of Moses, which

was 430 years after, could not disannul, so as to make the promise of none effect (Gal. iii. 17); which it would have done had Moses made the attainment of eternal life dependent on obedience to the precepts of his law. This would have been entirely to pervert the faith of his disciples, by withdrawing their thoughts from the hope of a better covenant founded on better promises, and, indeed, to nullify altogether the promise, since no one could render that perfect obedience which the law required. Accordingly no express or direct promise of eternal life can be looked for in Moses' dispensation on condition of obedience to its injunctions,[11] any more than a direct promise is made by it for the forgiveness of sin. The sacrifices enjoined by the law were only of avail for the expiation of ceremonial transgressions, and the removal of external defilement: in no degree could they do away with moral guilt, seeing "it is not possible that the blood of bulls and of goats should take away sins" (Heb. x. 4). Nevertheless, since the teaching of those primitive times was in a great degree symbolical, the consideration of God's mercy, in providing, through the appointment of animal sacrifices, a means of readmission to communion with God in the service of His outward sanctuary, so far as it had been interrupted through ceremonial defilement, awakened the hope of God's ultimately providing a more efficacious atonement for the sinner's guilt, and his readmission to the intimate communion lost by the fall. In like manner, the promise of long life and prosperity in this world, held out to Israel by the law on condition of their obedience to its commands, was calculated to strengthen in the minds of the more reflecting the expectation that the true and higher life of

man, forfeited by his sin, would be restored by the fulfilment of the promise, that “the seed of the woman should bruise the head of the serpent,” who by wiles had seduced man to his ruin. While, therefore, the merely provisional and preparatory character of the Mosaic economy explains the absence of any direct revelation in it of a future life, and the rarity and indistinctness of the allusions thereto in the Old Testament, still there are not wanting, even in the earlier writings, hints of which the sincere inquirer could avail himself to confirm the “longing after immortality” natural to the human soul. Besides the express promise which stands at the threshold of revelation of the reversal of death at some future period through the woman’s seed, the record is given of one of the race — Enoch — being taken to God without tasting death.[12] And when, in the case of Moses himself, we reflect on the intimate and continuous fellowship vouchsafed to him with God, who condescended to speak with him “face to face, as a man speaketh unto his friend” (Ex. xxxiii. 11), we cannot believe that Moses would have imagined that the life thus highly honoured by his Maker was to end in nothingness, and himself to be, after a short space, as if he had never been. The hopes that this fellowship must have awakened of still more blessed and enduring communion with his God, could scarce fail to show traces of their existence in his meditations on the transiency of man’s present life on earth, and however toned down so as not to cherish false expectations in the unreflecting, would awaken a corresponding echo in more spiritual and discerning minds. If with this view we examine Ps. xc, we shall discover, I

think, an under-current of thought, indicative of hopes far higher and more permanent than this world could satisfy.

The Psalm, as the generality of commentators think, was composed by Moses towards the close of the Israelites' forty years' wandering in the wilderness. Meditating on the judgment which, on account of the repeated murmurings of the Israelites, had gone forth from the Lord, that death in the wilderness should be the penalty, and that not one of those from twenty years old and upwards who had come out of Egypt, save two, should enter the land of promise, Moses turns to the great lesson which God designed to teach by the original sentence of death pronounced on man and his exclusion from the paradise of God. The same lesson (he shows) God was now again to enforce on the Israelites by a similar sentence dooming them to death in the wilderness, and excluding them, like our first parents from Eden, from the land of Canaan; in order, namely, to shut them up to faith in Himself: "Lord, Thou [and no earthly abode] hast been our dwelling-place in all generations" — our only enduring inheritance and source of life, for Thou alone "from everlasting to everlasting art God." The Psalm appears to be divided into three strophes or stanzas of 5, 7, 5 verses; the first and last setting forth respectively (1-5) the doom of mortality pronounced by God against man's sin, and (13-17) a prayer for its reversal; while the central strophe (7-12) dwells on the cause which calls forth so severe a sentence, viz. God's anger against sin.

PSALM XC.

A PRAYER OF MOSES THE MAN OF GOD.

I. *Man's earthly doom, mortality, comes from God, to lead back to God.*

Lord, Thou hast been our dwelling-place in all generations. [13]

2 Before the mountains were brought forth,
Or ever Thou gavest birth to the earth and the world,
Even from everlasting to everlasting, Thou art God.

3 Thou turnest frail man to dust,
And saidst, Return, ye children of men.

4 For a thousand years in Thy sight, they are but as yesterday,
For they pass away, [14] and as a watch in the night.

5 Thou didst sweep them off as with a flood; they are as a sleep.
In the morning — like grass that passeth away. [15]

II. *Its cause — God's anger against sin — should "teach" sinners their true "wisdom" hope and preparation for eternity.*

6 In the morning it springeth and passeth away; In the evening it is cut down, and withereth.

7 For we have been consumed in Thine anger,
And in Thy wrath have we been troubled.

8 Thou hast set our iniquities before Thee,
Our secret sins in the light of Thy countenance.

9 For all our days have passed away in Thy wrath,
We have spent our years as a thought.

10 The days of our years are threescore years and ten,
Or if in case of strength, fourscore years;
Yet is their pride labour and sorrow;
For it has passed swiftly, and we have fled away.

11 Who knoweth the power of Thine anger?
And, according to Thy fear. Thy wrath?

12 So make us to know, as to number our days,
That we may get a heart of wisdom.

III. *Prayer for reversal of the doom and restoration to Gods favour.*

13 Return, O Jehovah, how long!

And let it repent Thee concerning Thy servants.
14 O satisfy us in the morning with Thy mercy.
That we may sing for joy and be glad all our days.
15 Make us glad according to the days wherein Thou hast afflicted us.
The years wherein we have seen evil.
16 Let Thy work appear unto Thy servants,
And Thy glory upon their children,
17 And let the beauty of Jehovah our God be upon us;
And the work of our hands establish Thou upon us.
Yea, the work of our hands establish Thou it.

Stating the substance of each strophe a little more fully, the argument would appear to be this —

Strophe i. 1-5. Shut out by our sins from Canaan as “our dwelling-place,” as man at first from Eden by the sentence, “Return, ye children of men” (to the dust from whence ye were taken), we are in like manner shut up to God as our only imperishable “dwelling-place;” for what is our life here (at the longest age only “a thousand years” ever granted to man) but “as yesterday,” “as a watch,” “as a sleep,“or “like grass,” — which last favourite Hebrew simile (still more vividly to mark the transiency of man’s life, “scarce born, when dead “) is cut short abruptly with the strophe —

In the morning — like grass that passeth away! —

the unfinished simile being caught up [16] and completed in the next ver. 6.

Strophe ii. 6-12, The structure of the strophe is somewhat peculiar. It consists of 7 verses, each even number, 6, 8, 10, 12, insisting on the transitoriness of man’s doomed life, while the intercalated odd numbers, 7, 9, 11, assign the reason — God’s righteous anger resting on man for his sin. This relation between the two thoughts culminates in the

last two verses of the strophe, ver. 11 deploring the want of due appreciation on man's part of the fearful power of God's wrath, and ver. 12 ending with the prayer which this thought should call forth —

> So make us to know [the power of Thy wrath], as to number our days, That we may get a heart of wisdom.

To a people like the Israelites, accustomed to symbolical teaching, the hope of a future and eternal life seems all but expressly taught in these verses. For those who were doomed to die in the wilderness what other wisdom was there to gain, by "numbering their days," but that which the fathers of their race had been taught by a similar experience? These, as the apostle to the Hebrews reasons, "not having received the promises, but having seen them afar off, confessed that they were strangers and pilgrims on the earth," and were led thereby to "desire a better country, that is an heavenly" (Heb. xi. 13 and 16).

Strophe iii. 13-17. The concluding prayer of the last 5 verses for the reversal of the incurred doom, whatever lower application it might have to the continued temporal existence of Israel as a *race*, could to the older individuals of the generation addressed, so far as they themselves were concerned, have no rational meaning, if we exclude the hopes of a future life.[17]

But it is in respect to the Messianic element especially, in several of the Psalms, that we are inclined to question the correctness of the prevailing interpretation, and to consider that the Messiah was more directly present to the consciousness of the Psalmist than the majority of modern

commentators are disposed to admit. Indeed, many in the present day maintain that Ps. cx. is the solitary exception in the Psalter in which the Messiah is the *primary* and *direct* subject.[18] But in order to form any correct or reliable judgment on the question, it will be necessary first to endeavour to trace *the progressive development of the Messianic idea* in the Old Testament.

By this we mean, not what we, with all the light which we derive from the New Testament and from the fulfilment of the prophecies in Christ Jesus, can perceive to be their full meaning, but what meaning those to whom they were delivered would reasonably attach to the successive revelations made to them respecting the promised redemption and the Messiah — what, so far as we can gather, would be the expectations and the knowledge which they would convey to the prophets themselves, and to the more intelligent and spiritually-minded of their contemporaries.

To begin with the first original promise of redemption implied in the sentence pronounced on the serpent: “I will put enmity between thee and the woman, and between thy seed and her seed: it shall braise thy head, and thou shalt bruise his heel” (Gen, iii. 15). Did “*the seed*” here signify to the earlier ages of the world *one individual* of the woman’s offspring by whom the victory over man’s deadly foe was to be achieved for the whole race, or did they regard it as merely holding out to the seed *generally*, or *whole race*, the assurance that God would, by some means not specified, grant them the victory over their foe? The former idea is the one which has been most prevalent in our older

theology, viz. that the *individual, personal Christ*, as deliverer, was here revealed; while our modern theologians incline to the view that by the seed was meant the *race of man generally*. In the older theology, the objective view of the promised salvation was more dwelt upon than the subjective; God's part realized more than man's part; the fulness and freeness of God's promise regarded perhaps too exclusively, without apprehending sufficiently man's responsibility to prepare his mind and will concurrently to receive it. The tendency now seems to be towards the opposite extreme. But it is worthy of observation how from the very first the terms in which the promises are conveyed combine both ideas; and, pondered and examined with eager scrutiny, as would be the few and concise sentences in which the successive revelations of God's great purpose were couched,how they would lead the anxious inquirer to look, now to the objective side, to God, and to the provision which He was to make for the recovery of the fallen race of man; and now to the subjective side, to the share which man himself was called upon to contribute to the accomplishment of this all-important end. The true view accordingly, we are inclined to think, lies between that of the older and that of the newer theologians. The very ambiguity in the terms employed, such as "seed," seems intended to suggest both ideas, and the necessary and close connection between them, so that, on the one hand, the mind, when meditating on the depth of man's fall and the extent of the sin and misery which it has brought upon him, was led to feel that the race, if unassisted, could by no exertion of their own recover themselves, but must have their help laid upon One raised above the common level of humanity, mighty and able to save. Still, on the other hand,

the word “seed,” used as it more generally is to denote a collective body, suggested that those who were to be partakers of the deliverance were not to be altogether passive, but must take an active part in appropriating it to themselves and extending it to others.

If we inquire what, to our first parents, would probably be the understanding of the mode of their deliverance intimated in the sentence passed upon the serpent, — whether by the seed of the woman who should bruise the serpent’s head they would understand one individual who should achieve the victory for all, or merely that the seed generally, in the collective sense, should gain the victory over their enemy, — it is difficult to decide with any certainty. The first and most obvious thought would appear to be that which Eve seems to have entertained, that she had received the fulfilment of the promise in the first seed which she got — named from this hope, Cain or *Gotten*, — fondly imagining that he would win back for himself and his parents, and for all the future race, the blessings which had been lost through the fall. Soon, however, this pleasing hope must have been dissipated, when Cain, so far from removing, added aggravated horror to the penalty of death entailed on the race by the murder of his brother Abel.

But the important point for the subject of our inquiry connected with this first revelation, and to which we would beg to draw particular attention as being regulative of the meaning which would thence be affixed to the subsequent promises, is the light which this first promise casts, not on the *mode*, but on the *nature* of the deliverance promised — *wherein* it consisted. The two evils which the Tempter had

brought upon man were sin and death. Manifestly, therefore, deliverance from *sin* and *death* must have been the hope awakened by the promise, along with restoration to the opposite blessings which had been forfeited, *righteousness* and *life*. It was a redemption affecting man's whole being, spiritual as well as physical. This evidently was the light in which Adam viewed it, and to which he gave enduring expression in the new name which, with reference to the promise, he gave to the woman who had first brought death into the world, of "Eve" or *Life*; as, indeed, the sacred historian tells us that he called her, because she was constituted by God's promise "the mother of all living." Life, therefore, not merely temporal, but life never again to be lost, permanent and eternal, must, if the promise had any worthy meaning, have been the expectation awakened.

The place which this first promise holds in the Bible is most significant. It stands at its very threshold, and gives the keynote to the whole of what follows. Every subsequent revelation of God's purposes for man is hereby signified to be a necessary step in the development of His original purpose, the restoration of the race to the eternal *life* which they had forfeited, and to the primitive *righteousness* from which they had fallen. Remove from Genesis the account of the Fall and the promise of man's ultimate deliverance from its consequences, and we lose the key to the whole Bible. How then could we account for the omission of the numberless events of the generations which followed, and the singling out for record of only the few special facts on which the Promise throws light, such as the thorough cleansing by a flood of a corrupted world,

to begin anew with the descendants of one alone “seen righteous before God in his generation;” or again, the selection from amidst the idolatry which so soon again overspread the earth, first of a single patriarch, and subsequently of a peculiar nation sprung from him to be a “kingdom of priests and an holy nation”? (Ex. xix. 6).

The next distinct revelation which God gave of His designs of mercy to fallen man was the two promises given to Abraham — (1) “In thee shall all the families of the land be blessed” (Gen. xii. 3); and (2) “In thy seed shall all the nations of the earth bless themselves” (Gen. xxii. 18). These promises evidently pointed back to the original promise, and affect the whole of mankind, the word “bless” manifestly referring to the original *curse*, “In the day thou eatest thereof thou shalt surely die,” and giving assurance of its removal from the race. The channel through which the blessing was to be conveyed is now defined to be Abraham’s seed. But whether this seed was to be one individual, or the collective seed to spring from Abraham, is left undefined — designedly so, it would appear, in order to suggest the fulness and pregnancy of meaning which we now see to be contained in the words. In their truest and deepest meaning, the promises (since all are to find in them the lost blessings of righteousness and life) must have, as St. Paul has taught us, a *spiritual* meaning. “In thee, Abraham (Gal. iii. 9), as the father of believers and the model of the righteousness and life attendant on genuine faith, shall all be blessed.” “In thy seed” may have, and as St. Paul shows (Gal. iii. 16-29) has, a double reference, including the collective as well as the individual seed of Abraham. His spiritual seed, who are to be the medium of

blessings to the whole world, are a *collective* seed according to Gal. iii. 29, but who yet can be fitted for their high purpose only by their intimate union with the *individual* "one seed, which is Christ" (ver. 16), through whom the blessing has been first procured. It is only by having "put on Christ," and become "all one in Christ Jesus," that God's people and Church of all nations become "Abraham's seed, and heirs according to the promise" (vers. 27-29), partakers themselves of the blessing, and fitted to communicate it to others. Still, in a lower sense, in "Abraham and his seed all the nations of the earth shall be blessed," since through the *literal* Israel have been transmitted to us all God's revelations of Himself and of His ways, — "of them, as concerning the flesh, Christ came," who is our life, — and the literal seed of Abraham, the historic Israel, though now for a time cast away, are to be, when received back again, as "life from the dead" to the whole world.[19] The seed of Abraham at all events, however interpreted, even in its collective sense, was no longer the whole seed of man, but only a part of that seed through whom the lost blessings of righteousness and life were to be restored to the world, and they would therefore feel the responsibility laid upon them to aim after that *righteousness* and *life* which they could only be the means of conveying to others if they were first partakers themselves.

The next remarkable stage in God's revelation of His designs by the hand of Moses would enforce this responsibility in an impressive manner on the chosen seed of Abraham, now increased to a great people. Moses is commanded to say unto them: "If ye will obey my voice

indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. And ye shall be unto me a *Kingdom of priests*, and an holy nation" (Ex. xix. 5, 6). The purpose for which God made them a people — the mission, as we may call it, of Israel — is here expressly stated. (1) They were to be a kingdom, acknowledging God as their King, and whose great work it would be to bring all others into subjection to God; and (2) that there might be no doubt as to the nature of the kingdom of which they were to be the ministers, they were to he *priests*[20] — themselves to serve God, and lead others to serve Him — to sanctify themselves, that they might be fitted for sanctifying others — and (3) to be "an *holy* nation unto the Lord." Nothing, too, could mark more expressively the closeness of the relation in which they were to stand to God, and the spirit of filial obedience in which Israel was set apart to serve the Lord as a son would his father, than the remarkable expression which Moses was commanded to employ in God's message to Pharaoh with regard to the emancipation of His people from the bondage of Egypt: "Israel is my *son*, my *first-born*."

Thus far the expressions employed by Moses favoured the *collective* idea of seed, and led Israel to ponder diligently the duty and responsibility incumbent on them as God's chosen channel for conveying His blessings to the fallen race of man. But the great promise which Moses was commissioned to make to them for the future, when he himself should be taken from them, pointed, on the other hand, as distinctly to the necessity for a guide and leader to direct them, to mediate between them and God, and unto whom they were commanded to hearken in all things — and

therefore pointed to an *individual*. In answer to their request that the Lord would no more speak to them with His own voice, Moses is instructed to say: “They have well spoken that which they have spoken. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy *brethren*, like unto me; unto him ye shall hearken” (Deut, xviii. 15). The terms of this promise must have led them to look forward to *one* special prophet, such as “there arose not again in Israel (until Christ), like unto Moses, whom the Lord knew face to face” (Deut. xxxiv. 10); one who was to redeem His people from oppression and bondage; like Moses, the Mediator of a new law and covenant.

Still even here the *collective* idea is conjoined with the *individual*. For, after the solemn warning given to them by the Lord to hearken unto all the words which the prophet should speak in His name, it is added: “But the prophet which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die” (Deut. xviii. 20). Here evidently the great Prophet to be raised up like unto Moses, was to be but the culmination of a *succession of prophets* to be raised up from time to time to make known God’s will, as His purposes and Israel’s necessities required.

Passing over the intimations given through Jacob and Balaam, let us come now to the age of David, and the remarkable further disclosures made to him. When proposing to build a temple for the Lord, the message was sent to David through Nathan the prophet —

> “Shalt thou build me an house? … The Lord telleth thee, that He will make thee an house, and when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his Father, and he shall be my son … and thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever” (2 Sam. vii. 5-16).

Here, though the promise had undoubtedly a lower proximate reference to Solomon, the *everlasting* duration of the promised throne must have led a spiritually - minded man like David to surmise in the words something higher than Solomon, or a succession of kings like Solomon, could realize, and to connect the promise of the *seed* given to him with the former promises — with the “*seed*” of the woman who was to bruise the head of the serpent, and restore to man the righteousness and life which he had lost — and with the “*seed*” of Abraham, in whom “all the nations of the earth were to bless themselves.”

The revelation now made to David would confirm to him what God’s elevation of himself to the throne must already liave suggested, that for the accomplishment of Israel’s high mission to the nations was needed “a leader and commander to the people,” to head and direct all their movements. This leader, however, was not to be David himself (though the anointed of the Lord), but a seed to be raised up to him when he should *sleep with his fathers*. Henceforth, therefore, the seed, would be seen by him to be no longer a collective (in the first and primary

application), but an individual, in whom the promises were to find their principal fulfilment, and through whom the collective seed, whether of the woman or of Abraham, would attain to the destined blessings, and Israel, called by the Lord, “My son, my first-born,” would find its high ideal realized in One who should stand in so intimate a relation to the Almighty that God could say, “I will be his Father, and he shall be my Son, and I will establish the throne of his kingdom for ever;” or, as paraphrased in Ps. lxxxix. 27, “I will make him my First-born, Most High over the kings of the earth.”

What, or what manner of seed this should be who was to fulfil these high requirements, must have been a subject of frequent meditation and diligent search to David; but it was after his grievous sin and fall most probably, when by sad experience he became more than ever convinced of the utter inadequacy of himself or any frail mortal to lead his people to fulfil their mission of being a “*kingdom of priests*” for others, and “a holy nation” unto the Lord, that we may suppose him fitted to receive the oracular announcement (naum) of the eternal *King and Priest* revealed in Ps. cx. Here, for the bringing down of all enemies into submission to the Lord, he is given in prophetic vision to behold One more than human, so far exalted above himself that he styles him “my Lord;” who must not only, as a *king*, participate in the power of the Almighty (Jehovah Himself saying to him, “Sit thou at my right hand”), but must also be “a priest for ever,” that he may sanctify as well as strengthen his people, and clothe them “in the beauties of holiness,” and so make them willing “in the day of his

power” to fight the battles of the Lord, and aid him in subduing every enemy unto God.

That this Psalm is the composition of David respecting another than himself, and not the utterance of some unknown poet,[21] rests on authority which cannot be controverted without overthrowing the authority of Christ Himself (Matt. xxii. 43-45), since, as Dr. Delitzsch and Dean Perowne in their commentaries on this Psalm have well shown, Christ’s argument against the Pharisees would otherwise be invalid.

The importance of vindicating for David the authorship of Ps. cx., in view of the deductions we mean to draw from it, may excuse some further remarks. So universal among the Jews was the ascription of the Psalm to David, that not a doubt or hint of any other author had ever been mooted: otherwise our Lord’s opponents, the Pharisees, would certainly have caught at any such reply, if known to them, when pressed by Jesus with the argument, “If David in spirit calls the Christ Lord, how is he then his son?” Yet they were silent, and had not a word to utter in reply (see Matt. xxii. 41-48). The miserable subterfuge which has been devised for them by some naturalistic critics, that the Psalm was the fulsome address of some court poet or prophet to “my Lord” the king, the reigning sovereign of the day, which he blasphemously claims to be a Divine inspiration given to him, needs but to be mentioned to be rejected, and could never have found a place, had such been its origin and purport, in the Public Manual of Devotion for the Church.

But the claim so distinctly made for its being a “Divine inspiration” (“*naum Jahveh*“) furnishes an argument of the most cogent kind for David, and David specially, being the person who received it. All God’s fresh communications to His creatures are exactly suited to their wants. Only when they have been awakened to feel the need of them, and are thus prepared to appreciate them aright, is it that He vouchsafes to supply their wants, and gives the necessary enlightenment. Now David had been selected as king in place of Saul, whom God had set aside. Wherefore? Because he sought his own aggrandizement and ends, instead of promoting the great purpose for which God had called Israel as a peculiar people to Himself. This purpose David well knew was to be a “kingdom of priests” unto Himself — not only themselves to obey and worship Him, but to bring “all the nations of the earth” into submission to His dominion and worship. To head and lead forward Israel to the accomplishment of this their high mission, he felt therefore to be the function of the king appointed over them. But the more David reflected on the utter inadequacy of any weak and sinful mortal like himself to accomplish this exalted end, the more he must have felt inclined to despair of any imperfect efforts he could put forth for the purpose. For the encouragement, therefore, of those called to the administration of the kingdom, but even more for their humbling, lest they should be exalted unduly by the dignity to which they were raised, the Lord reveals at the first establishment of the kingdom to His servant David His full knowledge of how little at the very best any merely human king could effect for the accomplishment of God’s purposes, and how little He stood in need of man’s services. For the accomplishment of the mighty work of

training Israel to be a kingdom of priests to the world, there needed an eternal King and “priest for ever after the order of Melchizedek,” whom the Lord would raise up in His own due time, for whose coming and acceptance it was the duty of those temporarily entrusted as stewards with the administration of the kingdom each in his humble measure to prepare and train God’s people.

But precisely at the first foundation of David’s kingdom the want of such a communication would be felt — and at that time, in accordance with God’s usual accommodation of His revelations to the mind and instruction of His people, we are entitled to believe that the communication first was given.

This revelation in Ps. cx. at once and designedly throws the expectations of David and his successors with regard to the priestly King who was to accomplish God’s exalted purposes for Israel into a far remote future — so remote as to involve a complete “change” and setting aside of Moses’ “law” (Heb. vii. 12), since under it no king of the tribe of Judah could be a priest (ver. 14), the office having been strictly and exclusively limited to the sons of Aaron by Moses himself. (On this point there can be no dubiety or question on the part of those who believe in the veracity of Scripture (and for such only I write) as being the work of truthful men, incapable of deliberate falsification and fraud. We have in Num. xvi. a distinct narrative, with specification of persons, time, and circumstances, of an insurrection raised against Moses and Aaron by Korah a Levite, in conjunction with others, claiming as the right of every Levite, beside the external service of the tabernacle, “the

priesthood also" (ver. 10). The settlement of the (question is referred to the Lord Himself, before whom each was enjoined to bring his censer, putting fire and incense therein. The Lord Himself gave the decision by sending forth "fire and consuming the two hundred and fifty men that offered incense" (ver. 35), and commanding Eleazar the priest to take their brazen censers and to "beat them out for a covering of the altar, to be a memorial unto the children of Israel to the end that no stranger which is not of the seed of Aaron come near to burn incense before the Lord" (vers. 39, 40).

This narrative is either true or false. If true, the priests were from the very first distinguished and set apart from the rest of the Levites, and the theory of our later critics, who would have the distinction to have been first made after the deportation to Babylon, is utterly untenable. If untrue, the plea of "legal fiction," offered as justifying perhaps the insertion of later enactments as if original parts of an earlier code, is inapplicable to what purports to be a narrative of facts, that either did or did not take place. If they did not, the whole story must be regarded as a shameless imposture, a Hagada fabricated for the purpose of bolstering up the sacerdotal pretensions and usurpations of the priestly order; and with it go the truth and authority of the whole book, which contains such a falsification and forgery as could never proceed from the servants of a God of truth.

The only attempt that has been made to lessen the force of the conclusion to be drawn from the king of Ps. cx. being also a priest, is the allegation that David occasionally acted

as a priest by offering sacrifice. Thus in 2 Sam. vi. 13 and 17, 18, he is said to have “sacrificed an ox and fatling,” “burnt offerings and peace-offerings before the Lord.” The inference drawn from such expressions, that it was with his own hands and not through the mediation of the priests, is very precarious, as is evident from comparison with 1 Kings viii. 62, 63, where it is said that the “king (Solomon), and *all Israel with him*, offered sacrifice before the Lord, And Solomon offered 22,000 oxen and 120,000 sheep.” But even though it were certain that David (especially in the unsettled state of religious service that had long prevailed from the ark being separated from the tabernacle) had sacrificed with his own hands, I know no authority for asserting that sacrifice was so exclusively an act distinctive of the priests, in which they alone took part. The offerer not only provided the sacrifice, but killed it (see Lev. i. 5, 11, but particularly iv. 4), and flayed it and cut it in pieces (Lev, i. 6, 12); the sprinkling of the blood and laying the pieces on the altar being the part specially assigned to the priest. All this took place in the court outside the tabernacle proper. The distinctive service reserved for the priests alone was the ministry within the holy place, the Levites, who had to carry the tabernacle and its furniture, being prohibited on pain of death from handling or even looking on the sacred vessels of the tabernacle, all of which were first carefully covered and wrapped up by the priests (Num. iv. 7-15). But the service which is especially marked out as distinctive of the priest, and in which none other was permitted to have any part, was the “burning of incense” (see 1 Chron. xxiii. 13). This accordingly, as we have seen, was the test assigned to determine the claims to “the priesthood” put forth by Korah and his company; and the

only attempt ever made by a king (in the case of Uzziah, 2 Chron. xxvi. 16-21) to arrogate to himself the privilege was resisted by a whole body of priests, and was rebuked by the Lord Himself, who smote him with leprosy in the forehead, so that he hasted to flee out of the temple, and dwelt henceforth as a leper in a several house by himself.

We have then arrived at a most important stage in the development of the Messianic idea. In Ps. cx. is seen, standing out clearly and unmistakeably, an *individual, personal* Messiah, higher than David, who acknowledged no superior among mere mortals, One "fairer," therefore, "than the sons of men," ordained to be "a priest *for ever*," even as "his kingdom was to be established for ever." This idea, when once implanted in David's mind, and through him in that of God's people, could never again be effaced from their consciousness, but must, from this time forth, have formed the leading object of their hope and faith, and the standard by which they would interpret all former and future revelations concerning God's promised salvation. From this time it was no longer possible to waver with regard to the expectation of an *individual* Deliverer and Messiah. Now, and not at a later period (as erroneously stated by Delitzsch, and repeated with approbation by Dean Perowne in the commentary on Ps. lxxii.), must have taken place" a decisive break between the Messianic hope and the *existing* state of things; the image of the Messiah was painted on the pure sky of the future, though of the immediate future,[22] in colours furnished by the contradiction 'between the existing kingdom and its idea, and (as the prospects of Israel darkened) it became more and more, so to speak, something super-earthly, super-

human, extending into the future, the invisible refuge and the invisible aim of a faith despairing of the present, and thereby rendered more spiritual and more heavenly." Solomon could not be the royal priest intended. David never could have called Solomon "his lord;" Solomon never had the presumption to imagine that he was to be "a priest for ever after the order of Melchizedek;" and the very name, assigned him by the Lord, of Solomon, or *Peaceable*, for "I will give peace and quietness unto Israel in his days" (1 Chron. xxii. 9), precluded both father and son from identifying him with the warlike Priest and Conqueror of Ps. cx., who was "to judge among the heathen, fill the places with dead bodies, and wound the head over the wide earth."

But if Ps. cx., it may be objected, brought into the prominence for which we contend the idea of a personal Messiah, far exalted above a David or Solomon, how come the allusions in the other Psalms [23] to such a Messiah to be at best but *typical* or *secondary*? The notion on which this objection rests we regard as a hurtful error, and one which tends much to the misunderstanding of a portion of the Sacred Oracles which, from their constant use in the public service of the sanctuary, conduced more than any other to mould the thoughts and expectations of God's ancient servants. The revelation made to David and to the Church in Ps. cx. of a super-human King and "Priest for ever" to arise of his seed, could not but affect and colour all his other utterances with regard to his seed and people, and must therefore modify very considerably the view to be taken of their reference and purport. Let us once possess ourselves fully of the thought which this Ps. cx. makes

prominent, that not David, not Solomon, in their own persons, but One of their seed, was to fulfil the high ideal of God's Anointed, whose spirit and work they were in their imperfect measure to emulate and shadow forth, whose advent, too, involved an entire change of the Mosaic economy, since he was to be "a *priest*" and "*for ever*," — and many of the expressions which strike us as hyperbolical and unnatural when interpreted, as by many of our critics, of the Psalmist himself become at once clear and intelligible. Thus in David's great Psalm of thanksgiving unto the Lord (Ps. xviii.), "in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul," the expectations to which he gives utterance in vers. 43, 44, if meant for himself personally, certainly appear overweening and extravagant —

> Thou wilt make me the head of the heathen;
> A people whom I have not known shall serve me;
> As soon as they hear of me, they shall obey me;
> The strangers shall submit themselves unto me.

David never could have fancied that, in his own person, he was to be made the head of the nations; but the moment we see that he is in faith identifying himself with his promised seed (as the concluding words of the Psalm prove, ver. 50) —

> Great deliverance giveth He to His King;
> And sheweth mercy to His anointed,
> To David, and to his seed evermore —

the apparent extravagance of the expressions vanishes; and the propriety is vindicated of St. Paul's application of

the preceding verse (49) to the preaching of Christ to the Gentiles (Rom. xv. 9) —

> Therefore will I give thanks unto Thee, O Lord, among the heathen,
> And sing praises unto Thy name.

Again, let us look at Ps. xvi. in the light reflected upon it from the revelation made to David in Ps. cx. When in Ps. xvi. 10, 11 we read —

> Thou wilt not leave my soul to Hades:
> Neither wilt Thou suffer Thy Holy One to see corruption.
> Thou wilt show me the path of life:
> In Thy presence is fulness of joy;
> At Thy right hand are pleasures for evermore —

we hesitate at first to ascribe to David such distinct views of a future life as these words seem plainly to imply. But once let us suppose placed clearly before him the image presented in Ps. cx. of a super-human seed promised to him, an everlasting King and Priest, one (as he could not fail to recognise) with the promised seed of the woman who should restore *life* to the fallen race of Adam, and our difficulty vanishes. David identifying himself, as it were, so far with his seed, and claiming his share in the blessings of life and righteousness which that seed was to procure for all, employs language applicable in its full literal sense only to Him who could not be “holden of death,” and to himself only as participating in this victory. The justice of St. Peter’s reasoning becomes at once apparent, that in the assured hope of an inextinguishable life to which David gave utterance in that Psalm, he spoke not of himself, as

regarded simply in himself, but with full conscious reverence to the seed that had been solemnly promised him by God —

> Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he, foreseeing this, spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption. Acts ii. 30, 31, compared with 2 Sam. vii. 12, 13.

The key thus placed in our hands by the Apostle Peter enables us to put a far more natural and consistent interpretation than the one generally followed upon several of the prophetic Psalms. If David, in giving utterance in Ps. xvi. to his own hopes for himself (as seems the most probable explanation) of a future “life, and pleasures for evermore at God’s right hand,” did so with a conscious reference to the Messiah, in whose victory over death he anticipated his own, we can have no difficulty in conceiving that in other Psalms he made the great King and Conqueror the *direct* and *primary* subject of his contemplation, as in Vs. ii. The King here described has indeed been regarded by many commentators as in the first instance David himself, “who insensibly and almost unconsciously to himself is led on by the Spirit of God to employ language transcending any experience or hopes which he could have for himself, and applicable in its full significance only to the Messiah. To use the words of Bishop Lowth, who has presented this theory in its most plausible form —

> “The subject of the second Psalm is the establishment of David upon the throne, agreeably to the Almighty’s

> decree, notwithstanding the fruitless opposition of his enemies. The character which David sustains in this poem is twofold, literal and allegorical. If we read over the Psalm first with an eye to the literal David, the meaning appears sufficiently perspicuous and abundantly illustrated by facts from the sacred history. Through the whole, indeed, there is an uncommon fervour of language and sublimity in the figures, and now and then the diction is exaggerated as if on purpose to intimate that something of a more sublime and important nature lay concealed within. If, in consequence of this indication, we turn our minds to contemplate the internal sense, and apply the same passages to the allegorical David, a nobler series of events is presented to us, and a meaning not only more sublime, but much more perspicuous rises to the view. Should anything at first appear bolder and more elevated than the obvious sense would bear, it will now at once appear clear, expressive, and admirably adapted to the dignity of the higher subject."[24]

There is perhaps no decisive objection to the view which makes this Psalm, and all the other Psalms in the first book, to be the composition of David. But there is a fatal objection to the explanation which represents David as the primary subject of the Psalm. Had Bishop Lowth adverted to the striking words in ver. 7 —

> The Lord hath said unto me, Thou art my Son,
> This day have I begotten thee, —

and observed how manifestly they are borrowed from the message Nathan was commissioned to deliver to David, "I will be his Father, and he shall be my Son" (2 Sam. vii. 14), he could not have failed to see, that not David himself, but his seed to be raised up when he slept with his fathers,

must be the direct, primary subject whom he had in view in Ps. ii., to whom the heathen were to be given “as his inheritance, and the uttermost parts of the earth for his possession.”

The true view we believe to be the very inverse of that which has met with so general acceptance. David, if he was the author, reflecting on the enmity and opposition which, as God’s anointed king, his own rule had met with from the enemies of the Lord, is thus prepared for the prophetic vision vouchsafed to him of the still greater enmity and opposition which the perfect rule of the Messiah would encounter at its first establishment; and beholds all “the heathen and peoples with their kings and rulers” rising in tumultuous rebellion “against the Lord and against His Anointed,” and vainly striving to cast off their dominion. Such is the scene which meets the astonished gaze of the prophet, and which he places in the foreground of the picture: “Why do the heathen rage?” etc., — for which his own kingdom and fortunes formed but the background and typical basis for his delineation.

If, to obviate the objection now drawn from ver. 7, it be proposed to make Solomon the primary subject of Ps. ii., to whom are applicable the words, “The Lord hath said unto (or with regard to) me, Thou art my Son; this day have I begotten thee”? The warlike tenor of the Psalm (e.g.” Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter’s vessel,” ver. 9) forbids our applying it to one of whom before his birth it had been predicted to David,” A son shall be born to thee, who shall be a man of rest: for his name shall be Solomon (= the Peaceable), and I

will give peace and quietness unto Israel in his days” (1 Chron. xxii. 9). If the authorship of the Psalm be thrown still later, the argument is the stronger for the point which I am most concerned to maintain, that so early as Solomon’s day no such idea was ever entertained that he was to be the Messiah; but that the fulfilment of the great promise to David was from the first projected into the distant future.

Still more necessary does it appear to be to depart from the interpretation which holds that David’s sufferings, not those of the Messiah, form the primary subject in Ps. xxii. It seems impossible to suppose, without ascribing to David the most extravagant hyperbole, that he ever meant to describe his own sufferings in the terms he employs. When was he ever reduced to such extremity as to be constrained to break forth in the despairing cry, “My God, my God, why hast Thou forsaken me?” (ver. 1). When were his “hands and feet pierced” (ver. 16), or he stripped naked, and his “garments parted” among his enemies? (ver. 18). But above all, what could ever have led him (or any other author of the Psalm that may be supposed) to indulge the presumptuous hope, that in consequence of his sufferings and the deliverance vouchsafed to him, “all the ends of the world” would be led to “remember and turn unto the Lord” (ver. 27), and that the sacrificial feast, which he should in consequence institute, would be of such saving and supernatural efficacy that “the meek would eat and be satisfied, and their hearts live for ever” (ver. 26), — that “the fat on earth would eat and worship,” — nay, that those who were “going down to the dust,” and could not “keep alive their own soul” (ver. 29), would “bow down before him” as their preserver? How much more simple and

natural is the supposition that David, divining from his own experience the intense hostility and opposition which He who was to “bruise the head” of man’s great enemy must sustain in the conflict with the powers of evil, is led by the Spirit of God to realize to himself, as if present in the midst of them, “the sufferings of Christ and the glories that should follow,” and to identify himself as it were with the sufferer! If to the poet, to the dramatist, to the historian even (as Livy or Josephus), it is permittted to throw himself into the circumstances, and to put words into the mouth of the personages he would bring before his readers, expressive of the sentiments by which he conceives them to have been animated — if the tragic actor can enter with such intense sympathy into the character and feelings of the person he represents as to make them his own for the time, and all but identify himself with him, why should the same power and privilege be denied to the sacred writers? [25]

The engrossing subject which occupied the prominent place in David’s thoughts, ever since the gracious intimation made to him by God through Nathan the prophet, must have been the promised Seed, whose “throne was to be everlasting,” to whom God was to be a “Father,” and He to be God’s “Son” (2 Sam. vii. 14); supplemented, as it was afterwards, by the further revelation (Ps. cx.), that the throne He was to occupy was the throne of the Lord, from which He was to go forth with “the Lord at His right hand” (ver. 5), as king and “priest,” with “a willing people,” clothed in priestly garments of beauty and holiness, “a kingdom of priests” to bring all the earth into subjection to the Lord. That this triumphant hope must have formed a

prominent theme in the hymns which, as “the sweet Psalmist of Israel,” David dedicated to the service of God and the encouragement of the faith of the people, it would have been impossible to doubt, even had he not expressly testified it himself in his “last words” (2 Sam. xxiii, 2-5), which he bequeathed as his parting legacy to Israel, and in which he expressly sums up the substance of the divine revelations made to him —

(A) The oracular-utterance of David the son of Jesse,
And the oracular-utterance of the man who was raised up on high,
The anointed of the God of Jacob;
The sweet Psalmist of Israel: —

(B) The Spirit of Jehovah spake by me,
And His word was on my tongue;
The God of Israel said,
To me spake the Rock of Israel:
A Ruler over men. Righteous,

(C) A Ruler in the fear of God;
And as the light of morning when the sun ariseth,
A morning without clouds: —
From the brightness, from the rain [springs] verdure from the earth:—
For is not so my house with God?

(B) For an everlasting covenant He hath made to me,
Ordered in all things and sure,
For this is all my desire, and all His good pleasure —
For will He not make it to grow?

(C) But the worthless — as thorns thrust out are they all;
For not with the hand will men take them,
But the man that will touch them
Must be fenced with iron and a spear-shaft;

> And they shall be utterly burned with fire on the spot.[26]

In these words, unless we will charge David with the mere platitude of saying that “if a ruler is righteous, his kingdom will prosper” — which it needed no inspiration to teach, — he declares what had been the great subject of Jehovah’s inspired utterances to him which he had embodied in his Psalms, the sum and substance of his faith and God’s promises to which he looked forward as” all his salvation, and the sum of all God’s “good pleasure;” the advent, namely, of a Ruler over men, Righteous, One ruling in the fear of God, or, as amplified by Jeremiah (xxiii. 5, 6), who is fond of reproducing the utterances of earlier prophets —

> Behold, the days come, saith the Lord,
> That I will raise unto David a righteous Branch,
> And a king shall reign and prosper,
> And shall execute judgment and justice in the earth.
> And this is the name whereby he shall be called,
> The Lord our Righteousness.

There is a striking similarity between these “Last Words of David” and what may be regarded as his last Psalm or Prayer, Ps. lxxii.[27] because embodying (by whomsoever composed) the substance of all David’s highest meditations and aspirations as derived from the revelations made to him, and signified by the note appended to it, “Ended are the prayers of David the son of Jesse” — viz. when the universal dominion of “the king’s son” with its attendant “righteousness and peace” has been established over the whole earth. Here, as in “the Last Words,” the main object

of David’s desire is the coming of One who was to realize the ideal of a true king, “A Ruler over men, Righteous, a Ruler in the fear of God,” so in the Psalm the prayer to God is for a king to whom God is asked to “Give to the king Thy righteousness, that he may judge Thy people with righteousness,” vers. 1,2, and so that men “shall fear Thee while the sun endureth” (ver. 5). In both the blessings which are to result from his. beneficent rule are compared to the abundant springing up of grass in consequence of the rain and fertilizing showers that come down on the earth (2 Sam. xxiii. 4 and Ps. lxxii. 6 and 16); in both the reign of the expected king is to know no end, “for an everlasting covenant He hath made to me” (2 Sam. xxiii. 5), and the king’s “name shall endure for ever; so long as the sun, his name shall shoot forth anew” (Ps. lxxii. 17); and in both is foretold the complete destruction of “the sons of Belial” and “the oppressor” (2 Sam. xxiii. 6, 7, and Ps. lxxii. 4).

The argument and arrangement of Ps. lxxii. seem to be — Ver. 1 stands alone as the theme of the whole, being a prayer to God to endow the promised king with His own righteousness and judicial attributes. The Psalm is then divided into three strophes of 6, 4, 6 verses respectively, the first and last strophes consisting each of three couplets of verses.

In strophe i. (2-7) the prayer for the king’s righteous administration is repeated in the first verse of each couplet, while the beneficent results to flow from it are expressed in the second verse —

Vers. 2, 3. That by his judging righteously — peace and righteousness shall universally spring up.

Vers. 4, 5. That by his defending the poor, and putting down the oppressor — all shall fear the Lord.

Vers. 6, 7. That by the blessings he showers down — the numbers of the righteous and peaceful shall ever increase.

Strophe ii. (8-11). This leads to the central petition for the universal submission of all to his services —

Ver. 8. Universal be his dominion.

Ver. 9. The wildest and most rebellious being constrained to submission.

Ver. 10. The mightiest and wealthiest voluntarily offering gifts.

Ver. 11. Universal be the service paid him.

Strophe iii. (12-17). This world-wide homage being obtained not by force of arm, but —

Vers. 12, 13, by his compassionate sympathy with the poor and helpless.

Vers. 14, 15, by his solicitous care for their life and welfare — and by gifts and intercession for them as King and Priest.

Vers. 16, 17, by the ever-increasing prosperity and numbers of his subjects, all blessing themselves and counting themselves blessed in him.

The whole concludes with a doxology (vers, 18, 19), afterwards retained as an appropriate conclusion to Book II., and with a subscription (ver. 20).

PSALM LXXII.

OF SOLOMON.

(Division I. — 6 + \ + 6 — Doxology.)

I.

1 O God, give Thy judgments to the King,
And Thy righteousness to the King's son.
2 He will judge Thy people with righteousness,
And Thy poor with judgment!
3 The mountains shall bring forth peace to the people,
And the hills in righteousness.
4 He will judge the poor of the people.
Save the children of the needy.
And crush the oppressor!
5 They shall fear thee while the sun endureth,
And as long as the moon unto all generations.
6 He will come down like rain upon the mown grass,
And showers that water the earth!
7 In his days shall the righteous flourish,
And abundance of peace, till the moon be no more.

II.

8 And may he have dominion from sea to sea,
And from the River unto the ends of the earth!
9 Before him the Desert Tribes shall bow down,
And his enemies shall lick the dust;
10 The kings of Tarshish and of the isles shall bring gifts.
The kings of Sheba and Seba shall offer presents;
11 Yea, all kings shall fall down before him,
All nations shall serve him.

III.

12 For he shall deliver the needy when he crieth,
And the poor who hath no helper;
13 May he have pity on the weak and needy.
And the souls of the needy ones he will save.
14 From fraud and from violence he shall redeem their soul.
And precious shall their blood be in his sight.
And may he live, and give to him [to the needy] of the gold of Sheba, And intercede for him continually;
All the day long may he bless him.

16 Let there be abundance of corn in the land on the top of the mountains;
The fruit thereof shall shake like Lebanon,
And they shall spring forth from the city like grass of the earth.
17 May His name endure for ever!
So long as the sun shall his name shoot forth anew.
Yea, let men bless themselves in him,
All nations — may they call him blessed!

---

18 Blessed be Jehovah, God, the God of Israel,
Who alone doeth wondrous things!
19 And blessed be His glorious name for ever.
And let the whole earth be tilled with His glory!
Amen and Amen.
20 Ended are the prayers of David the son of Jesse.

In ver. 15 the “king,” in place of the “needy,” is made the subject (nominative) to all the verbs. This is the more natural construction. The king has been the subject to the last four preceding verbs, and naturally continues to be regarded as such to those that follow, and which are all in the singular, rather than “the needy ones,” which had been spoken of in the plural four times in the immediately preceding context, “the souls of the needy ones,” “their soul,” “their blood.” [28] An examination of each separate clause of ver, 15 confirms this conclusion.

1. “And [or Yea] may he live.” The usual rendering of viki (wichi) - by “and he shall live” seems unwarrantable, it being in the Jussive form, and therefore to he translated as an Optative like those that precede, and like them to be referred to the king. Besides, to a Hebrew the very form of this particular verb would at once suggest a king as its subject, iki (*ychi*) being the appropriate term in Hebrew to express what in English is expressed by “God save [the king] “(— Vivat, in French Vive le Roi). Such is the rendering of the A.V. in 8 of the 13 other instances in which

iki (*yichi*) or viki (*vychi*) occurs in Scripture. Compare also Ps, xxi. 4, “He [the king] asked life of Thee, and Thou gavest him, even length (if days for ever and ever;” and Ps. lxi. 6, 7, “Thou wilt prolong the king’s life, and his years as many generations. He shall abide before God for ever.”

2. “May he give him of the gold of Sheba.” To refer these words to the needy as the donor, seems an unnatural inversion of the relations of the giver and receiver. Whence should the needy have gold to bestow? The supposition becomes doubly improbable by the addition of “the gold of Sheba,” which surely belonged, if we compare ver. 10, to the king alone to bestow. There seems to be a direct allusion to the expression in Rev. iii. 18, “Because thou sayest, I am rich … and knowest not that thou art poor … I counsel thee to buy of me gold tried in the fire, that thou mayest be rich.”

3. The next expression, “and intercede for him continually,” settles the question beyond dispute, since it can be used only of what the king is to do for others, not of what they are to do for him. The Hebrew phrase htpll, (hithpallel), followed by byd, (ba’ad) has in every other instance in which it occurs (13 in all, besides the present) the meaning of interceding in behalf of another, and is always the act of a prophet or priest (with the single exception of Job xlii. 10, where, however, the Lord Himself appointed Job as the intercessor for the transgression of his friends, see ver. 8) interceding with God as a mediator in behalf of another, and for the pardon of his sin — as, for instance, Moses interceding for the children of Israel when they had broken their covenant with God by worshipping

the golden calf (Num. xxi. 7) — Samuel interceding for the people's sin in asking a king (1 Sam, xii. 19), etc.[29] This determines at once that it cannot be the needy who are intended as interceding for the king as having sinned, but the king who intercedes for them, as is said, ver. 18, "The souls of the needy he will save."

If we compare this expression, "intercedes for him," with the first, "may he live," the words of the writer to the Hebrews (vii. 25), if not a quotation, seem at least to contain a plain allusion to the verse before us: "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Nay, the phrase as now explained goes much farther, and all but proves the other points on which we insist, namely, that the king who forms the subject of the Psalm is, in the first intention of the writer, primarily and directly the Messiah, or the ultimate king of David's race who is to fulfil the high ideal of God's promise to David and his house as contained in Ps. cx. To none other could the continual intercession in behalf of the poor, here attributed to the king, with full propriety apply but unto him who was to be a "priest for ever after the order of Melchizedek."

4. The last expression in ver, 15 is, "all the day long may he bless him," To which of the two parties, the king or the poor, this act is to be referred as its author, the writer to the Hebrews again helps us to decide: "Without all contradiction, the less is blessed of the better" (Heb. vii. 7).

But the main point, as we have said, with which we are concerned — who, in the intention of the writer, is the primary and direct subject of the Psalm — seems unmistakeably to be determined by the last verse (17) —

Yea, let men *bless themselves* in him
All nations — may they call him blessed!

It seems impossible to mistake the plain reference here to the great promise made to “all nations” through the seed of Abraham, the words of which are, “In thy seed shall all the nations of the earth bless themselves” (Gen. xxii. 18) — words which in their full and true sense can apply to the Messiah, and to the Messiah alone.

To see this we must draw attention to the two promises made to Abraham, the distinction between which has been overlooked by commentators. The first promise was given to liim as Abram (the exalted father of a chosen nation), on the occasion of his showing his faith in God by leaving his “country, and kindred, and father’s house,” to go into a land that God was to show him, “not knowing whither he went” (Heb. xi. 8). The second was the blessing pronounced upon him as Abraham (the father of a multitude, or spiritual seed comprising believers of all nations), on the occasion of his exhibiting the highest instance of faith ever reached by a mere mortal, in giving up, as a sacrifice, without a word of remonstrance, his only and beloved son Isaac, on whose life all God’s promises to him were suspended. It were strange indeed if so wonderful an instance of faith as this last called forth no higher promise than the first, if the second was, as it is generally regarded, a mere repetition of the earlier promise, confirmed only by the addition of an oath

on God’s part. We have but to place the two promises in juxtaposition to see that every term in the later rises in intensity above the earlier: —

> “In thee — shall all the families of the land — be blessed” (Gen. xii. 3).
> “In thy seed — shall all the nations of the earth — bless themselves” (Gen. xxii. 18).

The distinction between the two promises, which would so forcibly strike the Israelite in interpreting the words literally, escapes the notice of the Christian accustomed to regard them rather in the spiritual light in which they are presented by St. Paul. To an Israelite the words of the first promise, “In thee [i.e. Abram] shall all,” etc., would appear to refer exclusively to his own countrymen alone, as being the “children of Abraham:” in the second promise alone could the Gentiles, as “the nations of the earth,” claim any interest. But St. Paul’s extension of the first promise to all Christians, not Jews alone, but Gentiles also, as being the spiritual children of Abraham (Gal. iii. 29), has led us to overlook the palpable distinction between the two promises; and the faulty rendering by the same words in most modern versions (following the example of the Septuagint and Vulgate) of two of the terms in the promises, which are quite distinct in the original Hebrew, has added to the confusion.

We must therefore endeavour to ascertain with precision the distinctive signification of the corresponding terms in each promise. And, first, with regard to the third term, expressive of the blessing in each, “be blessed” (Heb. vnbrcu, passive conjugation), and “bless themselves” (Heb.

vhtbrcu, reflexive conj.): — What is to be understood by being “blessed in” a person? Gen. xlviii. 20 supplies the answer, where Jacob, in blessing the two sons of Joseph, says, “In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh,” i.e. bless thee in the same manner as they were blessed. Ephraim and Manasseh are made the examples or patterns of blessing after which others are to be blessed. In accordance with this, the words, “In thee [Abram] shall all be blessed,” must be explained to mean that Abram and Abram’s faith are the pattern after which others are to receive God’s blessing. Now “Abram” (we read Gen. xv. 6) “believed in the Lord; and He counted it to him for righteousness.” Such accordingly is St. Paul’s explanation of this first promise in Gal. iii. 6-9, as extending to all who show like faith as Abram: “And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.” In contradistinction to this, the expression, “blessing oneself in another,” so far from placing oneself on a level with the person referred to, regards him as the source and foundation of the blessing, which can only be received through dependence and trust in him; as appears from the instances in which this form of the Hebrew verb (the hithpael, or reflexive) is used; as —

“He who *blesseth himself* in the earth
Shall *bless himself* in the God of truth” (Isa. lxv. 16).
“The nations shall *bless themselves* in Him,
And in Him shall they glory” (Jer. iv. 2).

Even in Deut. xxix. 19, where it is said of the man “whose heart turneth away from the Lord,” that “he shall bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst,” it is evident that the man makes the “imagination of his own heart” the source or foundation of his trust for blessing to himself.[30]

The distinction now drawn will help to explain the significance designed by the change in the other terms of the respective blessings. The rise in meaning signified by the change of the verbal form “bless themselves in,” requires a corresponding rise in the other terms. With regard to the first pair of terms, what, let us inquire, is the import of the change from “in thee” to “in thy seed”? “In thee shall men be blessed” supposes an equality of blessedness, attainable at least, with the person in whom they are to be blessed; whereas “shall bless themselves” regards the person in whom they bless themselves to be so highly exalted above them that they look up to him as the source from whence their blessings flow, and the object of their humble and confiding trust. “In thee” therefore, if denoting a mere man, “shall bless themselves” is inadmissible, since it would be directly opposed to the language of Scripture, which pronounces “Cursed be the man that trusteth in man” (Jer. xvii. 5). Hence “in thee,” when the verbal term becomes “men shall bless themselves,” must be changed into “in thy seed;” and “thy seed,” pointing back, as doubtless it would, Abraham and his descendants to the primeval promise of the “seed” of the woman empowered to reverse the curse of death, assumes ever more and more in successive revelations a

super-human character, so as to be all but identified with the Almighty: — as David's "seed" (2 Sam. vii. 12-16) exalted to a filial relationship with Jehovah, God being to him a "father," and he to Him a "son," whose "throne should be established for ever," — again, though David's son, yet styled by him "my lord," as being seated at the "right hand" of God and ordained by Him a "priest for ever" (Ps. cx. 1, 4) — even the highest dignity and titles, befitting the Eternal, being ascribed to him, "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace" (Isa. ix. 6) — "this," in fine, being "his name whereby he shall be called. The Lord our RIGHTEOUSNESS " (Jer. xxiii. 6).

Lastly, as regards the change from "*all the families of the land*" into "*all the nations of the earth*:—" a faith, such as Abram's in its earlier stage, in God as the supreme Disposer of all, able and willing to bless and protect His worshippers, would suffice to combine "all the families of the (*adamah* [admh] or cultivable) land" of their possession, as it did the Israelites, into kindly and brotherly union with each other as one nation, though bitterly hating and being hated by all other nations. But to unite into one "all the nations" and the whole "earth" (*erets* [arx]), requires a far higher stage of faith. The bond which alone can effect this union and brotherhood must be faith in the universal Fatherhood of God as the one common Father of all, and in the universal Brotherhood of men, as manifested in a "seed" who was at the same time "Son of God" and "Son of man" — able both to save and sympathize with His brethren — the gift of a Father's love to all His children on earth, and who demonstrated His brotherly love towards

our whole race by taking on Him our nature, and by His perfect self-surrender and self-sacrifice procuring salvation and endless blessedness for every race and nation.

There is thus a clear distinction between the two promises, the first falling far short of the second, when the earlier promise is construed strictly according to the letter. Still its terms might have excited higher hopes in the mind of Abraham, so as almost to include the higher promise; and the believer, as his faith advances, grows in the conviction that God will never come short, but will exceed the expectation of His children in the fulfilment of His promises. And such we believe to have been the case with Abraham, The words, “In thee shall all the families of the land be blessed,” prescribe no limits which would exclude the hope of the highest blessings which God could bestow on the whole race; and the growth of Abraham’s faith, quickened by the birth of a son to himself notwithstanding “his own body being now as good as dead, and the deadness of Sarah’s womb” (Rom. iv. 19), would seem to explain the promptness and unquestioning character of Abraham’s obedience to the command which bade him offer up his son Isaac. Unbelief would have suggested that compliance with such a demand would entirely frustrate all the promises. But faith such as Abraham’s drew the opposite conclusion, that the command now given was to be the very means of fulfilling God’s promise, however little he could understand the mode by which it was to be accomplished. Strongly, therefore, though flesh and blood recoiled against it, the spirit unhesitatingly accepted the command. Nor was the father of believers disappointed in his hope: “Abraham saw my day, and was glad” (John viii.

56). To what occasion can we with greater probability assign the deep insight into the divine plan of redemption, here ascribed by the Saviour Himself to Abraham, other than to the auspicious moment when his faith had reached its highest point of elevation by the voluntary surrender of his beloved son? Sacrifice was the regular and God-ordained (see Gen. xv. 9, xxxv. 1) mode of worship and acceptable approach to God in patriarchal times. Wherever Abraham settled for a time, he erected an altar and called on the name of the Lord. Sacrifice included two symbolical acts representative of the offerer: first, the shedding the blood of the offering, signifying the deserved forfeiture of the offerer's life, in place of which the life of the innocent and sinless victim is accepted as an atonement; and secondly, the presentation of the entire body of the sacrificial victim as a whole burnt-offering unto the Lord, symbolizing the offerer's presenting his "body as a living sacrifice, holy, acceptable to God" (Rom. xii, 1), as being now purged from sin. The offering required of Abraham was that of a life which he esteemed more precious than his own, the sacrifice of the very son of promise, on whose life depended the fulfilment of all God's promises. The demand, in short, was the greatest that could be made, that a father should give up the life of his son, his only son, whom he loved, and offer him up as a burnt-offering. And now, when he had all but consummated the sacrifice, his hand is arrested, and another sacrifice is substituted, provided by God Himself. What other inference could Abraham draw but that no sacrifice which man could offer, though he should "give his first-born for the sin of his soul" (Micah vi. 7), would suffice — that a more efficacious offering still was needed, which God Himself would

provide? That such was Abraham's understanding of the whole transaction — and that he saw in what had taken place a foreshadowing of a greater and more perfect sacrifice, which Jehovah Himself should provide — he testified by the name, "Jehovah-jireh" (= the Lord will provide, Gen. xxii. 14), which he gave to the scene of this remarkable transaction, to keep alive the remembrance of it to succeeding generations.

Such — unless we err in associating with the highest manifestation of Abraham's faith the occasion of his highest inspiration, and vision of "the Lamb of God which taketh away the sin of the world," when, as Christ attests, "Abraham saw my day and was glad" — or such like, would be the reflections awakened in Abraham's mind by the revelation vouchsafed to him of God's purposes of grace for a sinful world, to transmit to his posterity for the instruction of the early Church; and if so, the more comprehensive meaning, which we claim for the second promise above the first, seems to be fully justified.

The relevancy of the correct interpretation of this promise will be now apparent for the full understanding of the closing words of Ps. lxxii. —

> Yea, let them bless themselves in him
> All nations — let them call him blessed (ver. 17).

If the occasion and terms of the second promise made to Abraham compelled us to see in the "seed" promised to him, in whom "all nations" were to bless themselves, a greater than any mere son of man, the repetition of the same terms applied to the king who is the subject of Ps.

lxxii. compels us to the conclusion that Solomon cannot be its subject, but that a greater than Solomon is here.

But, it may be asked, has then Ps. lxxii. no reference to Solomon? Have the “peace and righteousness” of the reign here portrayed, so contrasted with the warlike rule of David, no connection with him whose distinctive title was Solomon the Peaceful .? Does not the petition of Solomon for himself, as recorded in 1 Kings iii. 9, “Give therefore Thy servant an understanding heart to judge Thy people,” find its exact counterpart in Ps. lxxii. I, “Give Thy judgments to the king”? Is not Solomon here and his reign a type of Messiah and His reign, and therefore the ‘primary subject? If not, in what relation is it proposed to place the Psalm to Solomon and to the occasion which led to its composition?

In a relation, we reply, analogous to that in which we have already represented Ps. ii. to stand to David and his reign (see p. 4 sq.). The words in ver. 7 (as we there saw), “Thou art my son — this day have I begotten thee,” being almost an exact repetition of God’s promise to David respecting, not himself, but his “seed” in 2 Sam. vii. 14, “I will be his Father, and he shall be my son,” proved that David himself could not be the direct subject of the Psalm, while the warlike qualities ascribed to the king (“Thou shalt break them [the heathen] with a rod of iron, thou shalt dash them in pieces like a potter’s vessel”) equally proved that the king to whom the Psalmist referred could not be the “Peaceful” Solomon. We were obliged therefore to conclude that the prominent figure placed before us in the foreground of Ps. ii. was the Messiah, against whom David,

from his own experience,[31] is led to see how much more inveterate and world-wide will be the resistance of all "peoples and kings of the earth" who will "set themselves against" Him who shall exhibit the perfect image and "righteousness" of the "Lord's Anointed."

So in Ps. lxxii., Solomon fixes his eye and thought, not on his own reign, and the peaceful character promised to it, as the main subject of his prayer, but on the advent of him of whom it had been revealed that he should be both king and "priest for ever, after the order of Melchizedek;" and prays, and teaches his people to pray, for the speedy realization of the universal "peace and righteousness" that were to flourish in his days "so long as the moon endureth," He prays for himself and his reign only in so far as he sets before his mind the Messiah and His reign, as the model and high ideal to be aimed after, whose image, in some imperfect degree, he hoped to reflect.

Both Psalms are indeed typical, David's warlike rule foreshadowing in Ps. ii. the earlier, the peaceful reign of Solomon in Ps, lxxii. the latter phase of Messiah's kingdom; but in both the type forms but the background, while the Messiah constitutes the direct and primary subject consciously before the Psalmist's mind.

But, further, in order to estimate aright the full import and significance of the Psalms to Israel, and their educative influence, so to speak, in impressing on the people the great promises made to their nation, and in training them for the discharge of their high vocation as a "kingdom of priests," to bring all nations to acknowledge and submit to

the rule and righteousness of the great Lord and King of all the earth, — there are two points to which the reader's attention is requested.

1. By the very delivery of a Psalm "to the chief musician" for the public service of the sanctuary, the Psalmist stamped upon the language a more comprehensive meaning, applicable to the interests of the whole Church. The words expressive, in their first utterance, of the personal thoughts and feelings of the Psalmist called forth by the particular occasion of their composition, became now applicable to all similar experiences of God's people. The individual *I* expanded virtually into the universal *we*, although the *I* was generally retained, in order that each individual worshipper, when joining in the public service, might feel and express his own personal interest in the words uttered. The prayers and praises, the hopes and fears, and all the variety of sentiments and emotions to which the Psalms give expression, thus acquire a higher and more enlarged signification. The issues involved are no longer those of the king and people of the time, but those of all ages of the Church. The enemies are no longer those of David alone, but the enemies universally and in every age of God's people, and kingdom, and cause. As "the sweet Psalmist of Israel," and appointed by God to lead the devotions of His people, David would naturally select those of his effusions alone which seemed best fitted for his purpose, and in adapting them for the use of the Church, would most probably strike out those individualizing traits of mere personal experience which characterized their first composition (and this may explain the difficulty found of ascertaining in many Psalms the occasion of their

composition), retaining those only which had a bearing on the general interests of the whole community, or even altering them in part for this purpose. Maris hopes, and fears, and destiny, not David's (or other author's) fortunes, are the true subjects of the Psalms. This is clearly indicated by the Psalms with which the Psalter opens.

Ps. i. "Blessed is the man who hath not walked in the counsel of the ungodly," etc. The division of all mankind into two very opposite classes, the Righteous and the Unrighteous, is evidently the subject of the opening Psalm (vers. 1, 2), with the different success attendant on each even here (3, 4), and the future "judgment" awaiting them (5, 6), which will separate their destiny for ever.

In Ps. ii. mankind as a whole is still more evidently involved. On the very face of the Psalm we have God appointing One whom He calls His Son as universal King, to whom all the nations are assigned as His "inheritance, and the uttermost parts of the earth as His possession." None, high or low, are excepted; "kings of the earth and rulers," with "the nations and the peoples," are represented as refusing to have the Lord's Anointed to rule over them, but all are warned to submit themselves on pain of utter destruction. Placed thus at the head of the Psalter are two Psalms that give the keynote to the whole, as referring to the concerns and destinies of the entire human race.[32]

2. But, secondly (and this is the point to which I now desire specially to direct the attention of the Biblical student), I have long felt convinced that we shall never

adequately understand the Psalms as they are now presented to us in the word of God, until we regard them as one grand liturgical whole, and study them in the order and connection in which Ezra, or some other, under the guidance of the Spirit of God, finally arranged them as they now stand, not improbably having had to make considerable alterations and modifications on some of them in order to bring them into the marvellous order and connection which, on examination, we find them to present.

It is only by studying the Psalms in the mutual light which they thus cast upon each other that we shall be enabled, as appears to me, to enter into the train of ideas, which through the constant use of them in the public service of the temple and synagogue they were designed to awaken in the minds of God's ancient people in order to prepare them for the coming of the Messiah. Only thus shall we be enabled to solve many of the interesting problems which their present form suggests. Only by comprehending the train of thought which dictated their present order, can we render a satisfactory reason why, for instance, Moses' Psalm (xc.) should, instead of beginning the Psalter, be reserved till the opening of Book IV.; or why Ps. cx., which contains the greatest revelation made to David, should be dissevered from the main body of his Psalms contained in Books I. and II., and be transferred to Book V., the opening Psalm of which (Ps. cvii.) shows that the majority of Psalms which follow relate to the times subsequent to the Babylonish captivity. Only when (like the Jews who divided the Psalter into five books, and grouped together a series of Psalms for special services, as the instances of the Greater and Lesser Hallels testify) we examine each individual

Psalm in the relation which it bears to the group of Psalms of which it forms a part, and to the whole Psalter, shall we be able to understand how the author of the Epistle to the Hebrews (chap, i, 10) could quote, without a note of comment, as referring to Christ, vers. 25-27 of Ps. cii., which in their original context evidently refer to Jehovah Himself; and cite the words, “and let all the angels of God worship Him” (Deut. xxxii. 43 of the Septuagint translation), as having reference to the “introduction of the First-begotten into the world” (Heb. i. 6).

I hope to be able to show that the Psalter, in the order in which we now possess it, does not consist of a number of unconnected Psalms strung together by a sort of haphazard (in the way suggested by Dr. Delitzsch in his *Symbolae ad Psalmos illustrandos isagogicae*), according as some similar expressions occurring in two Psalms struck the compilers as a reason for placing them together; but, on the contrary, I hope to furnish some reasons for the belief that the Psalms in their present order form a grand organic whole, arranged and connected together with consummate art. The key to tho arrangement I believe to be furnished in great measure by attention to the significance which the Hebrews attached to their sacred numbers and their various divisions and observed relations, of which, as I have shown in two former works,[33] they made great use in the arrangement of their ideas. But before proceeding to apply these numerical relations to the Psalter as a whole, I must draw the reader’s attention to three alphabetical Psalms in Book I., which first suggested the idea of a similar arrangement being probably applicable to groups of Psalms and to the whole Psalter.

The alphabetical Psalms are so called from each successive verse or couplet of verses (or in Ps. cxix., every group of eight verses) being made to begin with a new letter of the Hebrew alphabet. It has generally been held that these Psalms are destitute of any close connection or consecutive train of ideas, and that this artifice of composition has in consequence been employed merely for the sake of aiding the memory. I believe the purpose to be far higher — to aid in tracing the train of thought.

The first complete alphabetical Psalm is Ps. xxv. It consists of 22 verses, the number of the alphabet; but since ver. 21 begins with t, the last letter of the alphabet, the 22nd verse is out of the order (beginning as it does with p, part of the verb pdh (padah), he redeemed, exactly as ver. 22 of the next alphabetical Ps. xxxiv.). This reduces the number of letters (v being omitted, as also in Ps. xxxiv.), and of verses marked by the alphabetical series, to 21, that is, thrice seven, a number at once suggestive to a Hebrew of the designed division of the Psalm, viz. into 3 strophes consisting each of 7 verses, the first and last corresponding to each other, as containing David’s prayer, while the central strophe contains God’s answer to his prayer. We find accordingly in

Strophe i. (1-7) a prayer of David for spiritual direction in his perplexity.

Strophe ii. (8-14) the answer, as it were, from the Oracle of God (see Ps, xxviii. 2), to be sung probably by the priests within the sanctuary.

Strophe iii. (15-21) David, encouraged by the gracious answer, becomes still more urgent in his supplication for speedy deliverance from his distress. To this last strophe is appended an additional verse (22) out of the alphabetical series, entreating full redemption for all Israel, and probably sung in chorus by the whole people.

Each strophe is again subdivided into three parts, the seven as usual being resolved into 3-1-3 (as in the golden candlestick, the central branch of which connects the two groups of three on either side). This division is particularly observable in the central strophe, in which the answer to David’s prayer is interrupted by a short ejaculatory prayer of David in ver. 11.

In this threefold division, as generally in Scripture, the first division will be found to have more of an introductory character, leading on to and summed up, as it were, in the middle division which contains the central subject; and this again is developed and enlarged upon in the last division, which forms the result or conclusion of the whole.

PSALM XXV.

OF DAVID.

I. *Prayer of David in perplexity and distress.*

1 א Unto Thee, O Jehovah, do I lift up my soul.

2 אב O my God, in Thee do I trust:
Let me not be ashamed;
Let not mine enemies triumph over me.

3 ג Yea, none that wait on Thee shall be ashamed:
Ashamed shall they be who deal treacherously without cause.

4 ד Show me Thy ways, O Jehovah;
Teach me Thy paths.

5 ה Lead me in Thy TRUTH, and teach me:
For Thou art the God of my salvation; On Thee do I wait all the day.

6 ז Remember Thy tender compassions, O Jehovah, and Thy MERCIES;
For they have been ever of old.

7 ח The sins of my youth, and my transgressions, remember not:
According to Thy MERCY remember Thou me. For Thy GOODNESS' sake, O Jehovah.

II. *God's gracious answer and promise*[34]

8 ט GOOD and UPRIGHT is Jehovah:
Therefore will He instruct sinners in the way.

9 י The meek will He lead in judgment;
And the meek will He teach His way.

10 כ All the paths of Jehovah are MERCY and TRUTH
Unto such as keep His covenant and His testimonies.

David.

11 ל For Thy NAME's sake, O Jehovah,
Pardon mine iniquity; for it is great.

Answer of Jehovah resumed.

12 מ What man is he that feareth Jehovah?
Him shall He instruct in the way that he should choose.

13 נ His soul shall dwell at ease;
And his seed shall inherit the earth.

14 ס The secret of Jehovah is with them that fear Him;
And His covenant to make them know it.

III. *David's confident Waiting for fulfilment.*

15 ע Mine eyes are ever toward Jehovah;
For *He* [it is] will pluck my feet out of the net.
16 פ Turn thee unto me, and be gracious unto me;
For I am desolate and afflicted.
17 צ The troubles of my heart are enlarged: [35]
O bring me out of my distress.
18 ר Look upon mine affliction and my toil,
And forgive all my sins.
19 ר Look upon mine enemies, for they are many;
And they hate me with cruel hatred.
20 ש O keep my soul, and deliver me;
Let me not be ashamed; for I put my trust in Thee.
21 ת Let integrity and uprightness preserve me; for I wait on Thee.
22 (פ) Redeem Israel, O God, out of all his troubles.

In each strophe the central verse contains, as it were, the essence of the whole strophe.

In strophe i. David in a season evidently of great distress (vers. 16-18), when God appeared to have hid from him the way of salvation, in the first 3 verses expresses still his trust in Him, urging the plea that He can never put to shame such as wait on Him. Then in the central verse (4), in imitation of Moses, who, when God, provoked by Israel's idolatry in making the golden calf, threatened to withdraw His guidance, interceded for himself and his people, "Now therefore, I pray Thee, if I have found grace in Thy sight, show me now Thy way" (Ex. xxxiii. 13), so David concentrates his request in the petition, "*Show me Thy ways*, O Jehovah, teach me Thy paths" (ver. 4).

This prayer David then enforces by two topics — God's *truth* and *mercy*, "Lead me in Thy *truth"* (ver. 5), again and again calling on God to "remember," as if He had forgotten His promises; but appealing especially to His were?/, which

he invokes repeatedly under different names, “Thy tender compassions and Thy mercies” (ver. 6); “according to Thy mercy,” “for Thy goodness’ sake” (ver. 7). The pleas thus urged are equivalent to an expostulation with God, “Show me Thy ways,” for the ways to which I am at present left can surely not be *Thy ways* — Thy ways of *truth* and *mercy*! Where is now Thy truth, and faithfulness to Thy servants, when Thou permittest the enemies of righteousness to triumph over them? Where is now Thy mercy? Is it clean gone for ever?

The central strophe ii. forms a complete answer to the prayer and expostulations. The topics are first taken up (as most commonly) in reverse order.

1. Where is Thy mercy? “O remember me for Thy *goodness’* sake!” The answer is (ver. 8), “*Good* is Jehovah.”

2. Where is now Thy *truth*? Answer (ver. 8), “Good and *upright* (= true) is Jehovah,” and “therefore will He instruct sinners,” such as thou hast acknowledged thyself to be, in His ways. But (ver. 9) they must meekly submit to His guidance and teaching, and wait for the manifestation of His ways and judgment, without impatiently demanding. Where is His mercy? Where is His truth? “*All* the paths of Jehovah,” however afflictive and dark they may appear at the moment to the sufferer, “are *mercy* and *truth* unto such as keep His covenant and His testimonies” (ver. 10).

Ver. 11.[36] Here we have another beautifully significant reference (testifying David’s intimate knowledge of the Mosaic the record and its existence in his time) to the

import of God's Name, as signified to Moses when he entreated for a further manifestation of God's glory, and received the promise, "I will proclaim the Name of the Lord before thee" (Ex. xxxiii, 19). "Jehovah, Jehovah God, merciful and gracious, longsuffering," etc., summed up in the union of the two attributes, "abundant in *Mercy*[37] and *Truth*" (Ex. xxxiv, 6). "For Thy *mercy* and *truth's* [= Name's] sake" (is now David's only plea), and which I ought not for a moment to have doubted, I pray Thee to "pardon mine iniquity; for it is great."

Vers. 12-14. Again the voice from within the tabernacle is heard. What man is he that showeth a submissive fear of God? Such is the man that He will instruct in His ways, and show that all lead to his real good. All blessings shall be his. His own soul shall dwell in prosperity; his seed shall inherit the earth. The Lord will admit him to secret communion with Himself, and manifest to him, in his experience, the blessings of His covenant.

Strophe iii. In vers. 15-17, David, now strengthened in his faith by God's gracious answer to his prayer, professes his stedfast confidence which would wait meekly and perseveringly for the promised deliverance of the Lord, "Mine eyes are ever toward Jehovah," etc.; but he prays that He would speedily deliver him, "Turn Thee unto me," etc., because of — and this is the plea on which he would most specially insist — the extremity of the sufferings to which he was reduced; "for I am desolate and afflicted. The troubles of my heart. do Thou enlarge. O bring me out of my distresses."

Ver. 18. Nay, a third time he repeats this plea, and assigns to it the central place in the strophe, “Look upon mine affliction and my toil;” but at the same time he again meekly acknowledges that these are the just punishment of his offences, “and forgive all my sins.” To draw the more attention to these two as now his main petitions, and to ver. 18 as being the central verse of the strophe, the regular alphabetical sequence is broken through, and in place of q the next letter r is used, the same letter and even word, rah, (r’eh), “Look upon,” beginning ver. 18 as ver. 19; thus showing that ver. 19, with the succeeding verses, is but the development of the central verse.[38]

Vers. 19-21. There were two petitions in ver. 18. 1. “Look upon mine affliction and my toil;” 2. “And forgive all my sins.” The subject of the first (his affliction and toil) proceeded from his enemies; of the second (his sins), from himself. The first is enlarged on in vers. 19 and 20; the second is now touched on and qualified in ver. 21 —

> Let integrity and uprightness preserve me: for I wait on Thee.

Notwithstanding his sins, which he had confessed as justly meriting God’s utmost wrath, he could yet appeal to the Searcher of hearts for the general sincerity and uprightness of that repentance, which by His grace he had been enabled to exercise, and of his endeavours, amidst all his imperfections, to serve God and humbly wait on Him.

This plea is noticed (though slightly), since it had been mentioned in the answer of God, as necessary to entitle him to God’s favour (ver. 10), “All the paths of Jehovah are

mercy and truth unto such as keep His covenant and His testimonies!" Slightly, we say: not that it is not most important, nay, an indispensable condition on the part of the suppliant, but because this was to form the main plea of the next Ps. xxvi., which is the sequel or complement of Ps. xxv. So ver. 1, "Judge me, O Jehovah; for I have walked in mine integrity; ver. 2, Examine me, O Jehovah … ver. 3, For [notwithstanding my losing sight in a moment of darkness and distress of Thy mercy and truth, yet in the. habitual tenor of my life] Thy mercy [39] is before mine eyes; and I have walked in Thy truth [as my guide]."

For some further remarks on this Psalm, particularly those tending to prove that the deviations from regularity in the alphabetical sequence, so far from arguing any corruption in the text, are strangely confirmative of its genuineness (since they are designedly introduced by the author himself for a higher purpose), I would refer to my Symmetrical Structure of Scripture, pp. 99-102. On one of these, however, I must briefly touch, as it bears on our present subject, the use of numbers in tracing the relations of the Psalms to each other in the Psalter.

The first and last verses of Ps. xxv. in one aspect stand apart from all the rest (1) in consisting of a single line and clause; and (2) in being so far out of the alphabetical sequence, since ver. 2 appears to be marked in some degree as the commencement of the Psalm by its beginning also with the first letter of the alphabet a (its second word only beginning with b). Vers. 1 and 22 are thus isolated and brought into correspondence with each other. They enclose between them the whole Psalm, which is thus made to

consist of 20 verses, i.e. twice 10 (the number of completeness), and of which they form a brief compendium or quintessence == I trust in Thee (ver. 1); therefore deliver me and my people Israel (ver. 22).[40]

To mark this intended isolation of ver. 1, it might have been thought that some other letter (as in ver. 22) should have been chosen rather than aleph. But, as Hengstenberg remarks, it was necessary that the Psalm should “bear, as it were, on its front the signature of an alphabetical Psalm;” besides, that aleph must occur in ver. 1 to make up the 21 (or 3x7) verses.

We shall see afterwards the analogical use of this observation in leading us to isolate Ps. i. and lxxii, in the first two Books of Psalms, so as to bring the number of Psalms to 7 tens in both books, thus designated by the 7 as a united sacred whole, consisting Book I. of 4 tens, or 40 Psalms, Book 11. of 3 tens, or 30 Psalms, if we deduct Ps. i. as the introduction and Ps. lxxii. as the close.

Ps. xxxiv., the second of the alphabetical Psalms, has been formed exactly on the model of Ps. xxv., v being omitted in order to reduce the number of letters and verses to 3 x 7, but a 22nd verse being added, beginning in like manner with part of the same verb pdh, *to redeem* — these being the sole departures in it from the regular alphabetical sequence. For the light thrown on the sequence of thought by the alphabetical arrangement, the reader is referred to *Symmetrical Structure of Scripture*, pp. 102-105.

But the correctness of the arrangement assigned to Ps. xxv. and xxxiv. was next placed beyond doubt by the further examination of the third alphabetical Psalm (Ps. xxxvii.). It differs from the two former in y [ayin] being the letter (*ostensibly*, but masked, behind a lamedh) omitted in place of vav, and in each letter of the alphabet having two verses assigned to it, but with the remarkable exception of three verses, 7, 20, and 34, which have only one verse each, consisting, too, of three lines, while the other verses have mostly two. By counting, then, the letters (with the exception of the masked y and t), the Psalm will be found to be divisible, exactly like the two former, into three strophes of 7 letters each, which again are subdivided into 3, 1, 3, but with this demonstration of the correctness of the previous theory, *that the unit in the centre is marked as standing alone, by that letter having but one single verse assigned to it*.

The object of David in this Psalm was to encourage believers, under one of the severest trials of their faith, to which they were exposed under the Old Testament dispensation, from observing the apparent prosperity and triumph of the wicked. The first and last strophes are more hortatory. Ver. 1, “Fret not thyself,” etc.; ver. 27, “Depart from evil,” etc., while the central is didactic, proving the reasonableness of the duty required.

Strophe i. addresses (1) a warning, and (2) an encouragement to the righteous. 1st (negatively) as to the wicked, “Fret not” at their prosperity: for they shall soon be cut down (vers, 1, 2); 2nd (positively) as to thyself, “Trust in Jehovah and do good,” assured that He will bring

all finally to a happy and permanent issue for Thee (vers. 3-6) — both summed up in the central ver. 7, and enlarged on in vers. 8-13.

Strophe ii. This exhortation is not weakened, but strengthened, by comparing the experience of the righteous and wicked, whether (1) of evil, “Fret not” —

Vers. 14, 15 — at their weapons threatening death. — They shall recoil on themselves.

Vers. 16, 17 — at their riches and might. — Better thy little with God upholding thee.

Vers. 18, 19 — at times of evil and famine. — Thou shalt be preserved and satisfied.

Central 20. Envy them not, therefore, for their power and wealth. —
“For the wicked shall perish and consume away.”

Nor (2) for their comparative experience of good; for —

Vers. 21-26. They borrow, and repay not; but thou wilt have ever a little to give. — Thy steps are directed and upheld by God. — Such has been my experience from youth to old age.

Strophe iii. I repeat then still more strongly my exhortation —

Vers. 27-29. Depart from evil, and do good; and so dwell securely in God’s inheritance.

Vers. 30, 31. But only if righteous in word, heart, and walk.

Vers. 32, 33. For the Lord guardeth the righteous.

Ver. 34. (Central thought) Wait [then] on Jehovah, and keep His way, and thou shalt be exalted, and see the wicked cut off.

Vers. 35-40. This mine and the universal experience attest.

The purport of the whole Psalm, it will be seen, might be summed up in the three central verses of the respective strophes —

Ver. 7. Be still before Jehovah, and wait patiently for Him; Fret not Thyself because of him who prospereth in his way.

Ver. 20. For the wicked shall perish.

Ver. 34. Wait on Jehovah, and keep His way,
And He shall exalt thee to inherit the land;
When the wicked are cut off, thou shalt see it.

PSALM XXXVII.

[a psalm] of DAVID. I.

1 a Fret not thyself because of the evil-doers,
Be not envious against the workers of iniquity:
2 For like the grass they shall soon be cut down,
And like the green herb shall they wither.
3 b Trust in Jehovah, and do good;
Dwell in the land, and feed on faithfulness.[41]
4 Delight thyself also in Jehovah;
And He shall give thee the requests of thine heart.
5 g Commit thy way unto Jehovah;
Trust also in Him, and He shall bring it to pass:
6 And He shall bring forth thy righteousness as the light,
And thy judgment as the noon-day.
7 d Be still before Jehovah, and wait patiently for Him:
Fret not thyself because of him who prospereth in his way.
Because of the man who bringeth evil devices to pass.
8 h Cease from anger, and forsake wrath:
Fret not thyself only to do evil.
9 For evil-doers shall be cut off:
But those that wait upon Jehovah, they shall inherit the land.
10 v For yet a little while, and the wicked is not:
Yea, thou shalt diligently consider his place, and he is not.
11 But the meek shall inherit the land;
And shall delight themselves in the abundance of peace.
12 z The wicked deviseth evil against the just,
And gnasheth upon him with his teeth.
13 Jehovah shall laugh at him;
For He seeth that his day is coming.

II.

14 k The sword[42] have the wicked drawn,
And have bent their bow,
To cast down the poor and needy,
To slay the upright in walk.
15 k Their sword shall enter into their own heart,
And their bows shall be broken.
16 ‘t Better is a little that the righteous hath.
Than the abundance of many wicked.
17 For the arms of the wicked shall be broken:
But Jehovah upholdeth the righteous.

18 i Jehovah knoweth the days of the perfect;
And their inheritance shall be for ever.
19 They shall not be ashamed in the time of evil;
And in the days of famine they shall be satisfied.
20 c For the wicked shall perish,
And the enemies of Jehovah shall be as the excellency of the pastures:
They have consumed; in smoke have they consumed away.
21 l The wicked borroweth, and payeth not again;
But the righteous is ever gracious, and giving.
22 For those that are blessed of Him shall inherit the land;
And those that are cursed of Him shall be cut off.
23 m Of Jehovah it is that a man's steps are established;
And He has delight in his way.
24 Though he fall, he shall not be utterly cast down:
For Jehovah upholdeth him with His hand.
25 n I have been young, and now am old;
Yet have I not seen the righteous forsaken,
Nor his seed begging bread.
26 All the day long is he gracious, and lendeth;
And his seed is blessed,

III.

27 s Depart from evil, and do good;
And dwell for evermore.
28 For Jehovah loveth judgment.
And forsaketh not His saints;
[l? y] For ever are they preserved:
But the seed of the wicked shall be cut off.
29 The righteous shall inherit the land.
And dwell therein for ever.
30 p The mouth of the righteous uttereth wisdom,
And his tongue speaketh of judgment.
31 The law of his God is in his heart;
His steps do not falter.
32 x The wicked watcheth the righteous,
And seeketh to slay him.
33 Jehovah will not leave him in his hand,
Nor condemn him when he is judged.
34 q Wait on Jehovah, and keep His way,
And He shall exalt thee to inherit the land:
When the wicked are cut off, thou shalt see it.
35 r I have seen the wicked in great power,
And spreading himself like a green tree in its native soil:
36 Yet he passed away, and, lo, he was not;

Yea, I sought him, but he could not be found.
37 w Mark the perfect man, and behold the upright:
For there is a future to the man of peace.
38 But the transgressors shall be destroyed together;
The future of the wicked is cut off.
39 t v But the salvation of the righteous is of Jehovah;
He is their stronghold in the time of trouble.
40 And Jehovah has helped them, and rescued them:
He will rescue them from the wicked, and save them,
Because they have taken refuge in Him.

The beginning of strophe iii. (as of strophe ii.) is distinctly indicated by the disproportionate length of stanza assigned (ostensibly) to the letter s [samech], and by the apparent omission of the letter y [ayin][43]. The omission, however, is only apparent, the y in l**y**vlm, "for ever," being merely concealed behind the l = "for" prefixed (exactly as in ver. 39 t [taf] is concealed behind v [vav]). All this is for a purpose. Ostensibly the number of letters is thus reduced to 20, or twice 10; and of verses to 40, or four times 10 (the number of completeness), exactly as we saw in Ps. xxv. the number of 20 obtained by concealing b behind a in ver. 2, and omitting d altogether. In the present Psalm, the 20 ostensible letters will be found to be symmetrically divided by the 3 letters which have but a single verse assigned to them. Counting the letters always till we are stopped by one of these 3 letters, d, c, q, the arrangement is 3, 7, 7, 3. Thus every irregularity is satisfactorily accounted for.

Two inferences seem fairly deducible from examination of this alphabetical Psalm.

1. The argument for the uncorrupted transmission of the text, which we drew from the examination of Ps. xxv. (see p. 71), is greatly strengthened by finding again in Ps. xxxvii.

how scrupulously the copyists abstained from yielding to the temptation of restoring the Psalm (as on a casual examination it might appear) to its original perfection, by merely erasing the faulty l which seemed to have crept in before yvlm in the middle of ver. 28, and the v before t in the first word of ver. 39 — which was all that was necessary to restore the unbroken sequence of the alphabet.

2. The expenditure of thought and nicety of arrangement needful for the symmetrical adjustment of single Psalms by the original authors, which the analysis of these Psalms argues as familiar to the Hebrew mind, will prepare the reader for examining with less misgiving the marvellous amount of reflection and nicety of numerical and verbal adjustment which the arrangement of the Psalter as a connected whole will be found to disclose.

As is well known, there is a distinctly marked arrangement of the Psalter into five books: Book I. comprising Pss. i.-xli.; Book II., Pss. xlii.-lxxii.; Book III., Pss. lxxiii.-lxxxix.; Book IV., Pss. xc.-cvi.; and Book V., Pss. cvii.-cl.:[44] the conclusion of each of the first four books being marked off by a doxology. The reason usually assigned for the division into five is “to point to the correspondence with the five Books of Moses; five, the signature of incompleteness [the half of the ten] denoting that each, the Book of the Law and the Book of Praise, is incomplete without the other. — Law, so far as it stands alone by itself, as something outward and objective, being but half perfect, which it becomes only when combined with, and inwardly appropriated through, praise and devotion; while by the five, stamped on the ‘ Book of

Praises,' spr thlim, is indicated, that not every kind of praise is worship acceptable to God, but only that which is based on the revelation contained in the Law, and is conformable to its prescriptions."[45]

But alongside this quinary division there is another (still more general in the books of Scripture), the septenary, exhibiting, too, its most common subdivision into 3-1-3. The first three books are grouped together by ending each with a doxology, in which the words "Blessed be the Lord … for ever … Amen and Amen," occur in each; the last three books begin each (see Pss. cvii., cxviii., and cxxxvi.) with —

O give thanks unto the Lord, for He is good: For His mercy endureth for ever, and end with Hallelujah Psalms, no hallelujah occurring in the intermediate Psalms. These three books which begin, and the three which close the Psalter, are separated, yet connected by, a central book (xc.-cvi.) which combines the characteristics of both the first three and the last three, since it ends (see Ps. cvi.) with the doxology of the first three, or Amen Books,[46] but subjoins in addition the hallelujah of the last three. Its concluding Psalm, too (Ps. cvi.), strikes the keynote for all the

succeeding melodies, since it begins with a hallelujah, or invitation to "praise the Lord," followed by the words, occurring for the first time in the Psalter —

O give thanks unto the Lord, for He is good, etc., these latter words forming the commencement of each of the

three last books, while hallelujahs mark their conclusion. The following tabular arrangement will make this clear: —

The Three AMEN *Books*.

Book I. contains Pss. i. to xli., and ends with “Blessed be the Lord, etc. Amen and Amen.”

Book II. contains Pss, xlii. to lxxii., and ends with “Blessed be the Lord, etc. Amen and Amen.”

Book III. contains Pss. lxxiii. to lxxxix., and ends with “Blessed be the Lord, etc. Amen and Amen.”

Central Book.

Book IV. contains Pss. xc. to cvi. It begins with the Psalm of Moses (Ps. xc.) and ends (Ps. cvi.) with “Blessed be the Lord, etc. Amen;” but followed by,” Praise ye the Lord [Hallelujah].”

The Three HALLELUJAH *Books*.

Book V. — Ps. cvii. begins with “O give thanks unto the Lord, for,” etc., and Ps. cxvii. ends with “Praise ye the Lord [Hallelujah].”

Book VI. — Ps. cxviii. begins with “O give thanks unto the Lord, for,” etc., and Ps. cxxxv. begins and ends with “Praise ye the Lord [Hallelujah].”

Book VII. — Ps. cxxxvi. begins with “O give thanks unto the Lord, for,” etc., and Ps. cl. begins and ends with “Praise ye the Lord [Hallelujah].” [47]

There are thus, in the whole Psalter, in all 7 AMENS, viz. 2 at the close of each of the first three books, and 1 at the close of Book IV. The hallelujahs are adjusted with equal precision and symmetry, there being in all 24, one for each of the 24 courses of priests or singers. Of these, 4 are

assigned to the last three Psalms of Book IV. (its concluding Ps. cvi. both beginning and ending with hallelujah), and 20, or two tens, to the last three books. These 20 are so distributed that 10 are assigned to Books V. and VI., and 10 to Book VII., thus constituting the closing Book VII. the Hallelujah Book imr excellence; its last 5 Psalms both beginning and ending each with hallelujah, while the concluding Ps. cl., in addition, calls on all in heaven and earth, 10 times in 5 verses, to praise God, and once more, in a 6th verse, “Let everything that hath breath praise the Lord.” Of the 10 hallelujahs in Books V. and VI., 7 are assigned to Book V. and the 3 remaining to Ps. cxxxv., the last Psalm in Book VI., the end of which is thus distinctly marked off.

The further use of the hallelujahs, in pointing out the significant connection of the Psalms in which they occur, will be seen when we come to examine the arrangement and grouping of the Psalms in each book.

The central book of the last three (Book VI.), again, has its limits strictly defined by the Psalms which compose it. With the exception of its opening and concluding Psalms, it consists wholly of the great alphabetical Psalm, the cxix., and the remarkable group of the 15 Psalms of Degrees. These last, again, are arranged with much precision, the central Psalm (cxxvii.) being entitled Solomon’s, with seven Psalms on either side of it, two in each series being entitled David’s.

This remarkable symmetry which pervades the Psalter in its external form seemed designed to point to a more

important symmetry and connection pervading it internally. The very terms by which we are thus led to discriminate the two leading groups, as the Amen and Hallelujah Books, point to progress from a lower to a higher stage, being in consonance with the advances of the spiritual life in the individual believer and in the Church. The Amen[48] Books mark the earlier stage which calls more for faith (owing to its severe trials by which Satan tries to terrify the inexperienced) in Him who is the Amen (the Faithful and True), and to indicate that this appeal to God's faithfulness has been their leading subject; the closing Psalm of the three Amen Books, Ps. lxxxix., reiterates 7 times God's amnnah, faithfulness (vers. 2, 3, 6, 9, 25, 34, 50); while the praises of the Hallelujah [49] Books are called forth by promises already fulfilled, at least in part, and deliverances experienced, which relate more to the later stage of the confirmed believer.

Let us next proceed to test the correctness of this idea by some of those rules of parallelistic arrangement pervading other portions of Scripture. One of the most common of these is the threefold division in which there is a gradational advance from the first to the third. Applying this principle of arrangement to the 150 Psalms[50] of the Psalter, we find it to consist of 3 fifties, or jubilee numbers, and each jubilee number to mark a new stage in advance. Thus —

Ps. l.[F] is a call to "glorify" God (vers. 15 and 23), addressed by God to "Israel," "My people" (ver, 7) — to "My saints that have made a covenant with me by sacrifice" (ver. 5) — to "sacrifice unto God thanksgiving" (not the

mere outward sacrifice of victims, but the sacrifice of the heart) for the deliverance He will send when they “call upon Him in the day of trouble” (ver. 15). Such is the true “sacrifice” and mode of “glorifying” God. For “whoso sacrificeth thanksgiving glorifieth me; and whoso ordereth his way aright, I will make him to see the salvation of God” (ver. 25).

Ps. c. is, on the contrary, a call by Israel to “all the earth” to glorify God (ver. 1), to “come and know [acknowledge] that Jehovah, He is God” (ver. 3), to “enter into His gates with thanksgiving, and into His courts with praise; to give thanks unto Him, and bless His name” (ver. 4), that all may partake in His salvation.

Ps. cl. rises even above this, being a call for a universal hallelujah, “Let everything that hath breath praise Jehovah” (ver. 6) — a summons (now that God’s salvation is complete) to all that are “in the sanctuary” below, to all that are “in the firmament of His power” above, to unite in one universal song of praise “for His mighty acts, according to His excellent greatness” (ver. 2).

Let us next look at the several Books of Psalms to see whether the principles of numerical arrangement will assist us in discovering some of the leading ideas which their present order was designed to make prominent.

One of these principles is, that if the number of verses, or other divisions of the whole composition, be uneven, the central division generally contains the central thought of the whole. Now Book I. consists of 41 Psalms. Consequently Pss. xx.-xxii., which form a connected trilogy, form also the

centre or heart of Book I., there being 19 Psalms on either side. The subject of the three Psalms, as will be more fully shown afterwards, is the conflict which the King has to undergo, and the glorious victory which is to follow — Ps. xx. being the prayer for the King by his people, in whose welfare theirs is bound up (“we will rejoice in thy salvation,” ver. 5), before his entering on “the day of trouble” (ver. 1, and compare xxii. 11); while Ps. xxi. is a thanksgiving hymn for the victory vouchsafed to him, and the prize he has obtained of long “life, even length of days for ever and ever,” for himself and others. Both Psalms are summed up in Ps. xxii., which consists of 3 tens or decades, the first 2 (vers. 1-21) enlarging on the conflict of Ps. xx. (the same word “trouble” with which Ps. xxi. began being repeated in a central verse (xxii. 11), which unites the first 2 decades); while the last decade (vers. 22-31), corresponding to Ps. xxi., gives thanks for the deliverance vouchsafed, and for the precious gifts of life and endless blessings obtained, not only for “the seed of Jacob” (vers. 22-26), but for “all the ends of the earth,” and “all the kindreds of the nations” (vers. 27-31).

The promised King of Israel thus forms the central picture in Book I., which began with placing before the eye of the worshippers, as the great object of their faith and trust, the “Anointed of the Lord,” whom He was to “set upon His holy hill of Zion,” as His “Son” and “King,” and to whom He was to “give the heathen for his inheritance, and the uttermost parts of the earth for his possession.”

Next let us look to the connection between Books I. and II. That some such connection exists, and that the two are

meant to be paired together, has been generally concluded, not only from their containing, at least in the opinion of those who prefixed the titles, the great proportion of the Psalms of David and his contemporaries, but especially from the note appended to the last Psalm (lxxii.) of Book II.," Ended are the prayers of David the son of Jesse," viz. when the promised King of Israel is come "whose throne shall be established for ever."

That the coming and establishment of Messiah and his kingdom form the main subject of these two books is indicated first by what may be termed the most characteristic principle of parallelistic arrangement — the placing first and last the subject to which attention is intended principally to be drawn. By one mode of reckoning, the first Psalm was regarded as a general introduction to the whole Psalter, and the second Psalm became Ps. i., as we find it called in Acts xiii. 33, according to the reading adopted by Lachmann, Tregelles, and Tischendorf. In this view Ps. ii. strikes the keynote of the collection, the enthronization of "the Lord's Anointed," or Messiah, as His Son and King on the holy hill of Zion, but "ruling in the midst of his enemies;" while at the close, in Ps. lxxii., faith sees his kingdom at length established in "peace and righteousness," and his name destined to "endure for ever."

Further, if by the application of another parallelistic rule we divide the 72 Psalms, of which these two books consist, into three parts of 24[51] Psalms each, we have depicted, in each successive 24th Psalm, the ever-advancing manifestation of the King of Israel's might, and the

increasing security accorded to Zion, “the city of the great King,” and its people.

Ps. xxiv. is generally considered to have been composed and sung on the occasion of David’s bringing the ark of God from the house of Obededom to the city of David on Mount Zion. Now, therefore, when He to whom belong “the earth and the fulness thereof,” and all its inhabitants, who “founded and upholdeth it,” hath chosen Zion as His special dwellingplace, while the character, indeed, of those who are to be permitted to “stand in His holy place,” and to “seek His face,” constitutes the main (vers. 1-4) and central (vers. 5, 6) theme, still the security and permanence of the blessing vouchsafed to His worshippers form the climax and conclusion (vers. 7-10) of this triumphal ode. Who is this King who demands unbounded homage and reverence? It is “Jehovah” Himself, “the Lord of hosts,” “strong and mighty in battle” — who takes up His abode in Zion and ensures its security against all hostile attacks, and the permanence of its “gates” as “everlasting” — “doors that do last for aye.”

In Ps. xlviii. this enduring stability of Zion, “the city of the great King” (ver. 2), is confirmed by the signal defeat of one of the most formidable confederacies [52] ever planned for its destruction. In the graphic language of the Psalmist —

4 For, lo, the kings were assembled,
They passed on together.
5 They, even they, saw, so they marvelled;
They were dismayed, they fled in haste.
6 Trembling took hold of them there,
Pangs, as of a woman in travail.

And “as we have heard” by the traditions of the past, “so have we seen in the city of Jehovah of Hosts.” The deliverance now vouchsafed is an earnest of its unfailing security in the future. “God will establish it for ever.” The Psalm concludes with a triumphant appeal to every one to survey and judge for himself of the impregnable strength of Zion —

12 Walk about Zion, and go round about her:
Tell the towers thereof.
13 Mark ye well her bulwarks, consider her palaces;
That ye may tell it to the generation following.
14 For this God is our God for ever and ever:
He Himself will be our guide even unto death.

Finally, in Ps. lxxii. our view is directed to the promised seed of David, “the king’s son,” established in perfect peace, his kingdom reaching “from sea to sea, from the river to the ends of the earth,” “all kings falling down before him,“men” springing forth from the city, like grass of the earth,” “his name enduring for ever,” “all men blessing themselves in him, and all calling him blessed.”

The proofs now adduced seem sufficient to show that one chief object proposed by the arrangement of Books I. and II. was to beget in the minds of the worshippers the expectation of a king promised to David of his race, greater than any that had yet appeared, to whom God was pre-eminently to be a Father, and he to be to Him a Son, and whose throne was to be established for ever. That the same object is still kept in view in Book III. appears from the very full enumeration of all the particulars of the promise given in its concluding Psalm (lxxxix.), and from the Psalmist’s

professed resolution to hold fast his faith in the certainty of their ultimate fulfilment —

1 Of the mercies of the Lord for ever will I sing:
With my mouth will I make known Thy faithfulness to all generations.
2 For I have said, Mercy shall be built up for ever, etc.,

notwithstanding the present apparent failure of the promises with which he concludes —

39 Thou hast abhorred the covenant of thy servant;
Thou hast profaned his crown even to the ground, etc.

But I had long been aware of the evidence thus furnished, that the promise of the Messiah to be born of David's race connected the first three books of the Psalter together, as being a principal topic in each, before it occurred to me to test further the correctness of my conclusion, by applying to the three Amen Books, regarded as a whole, the parallelistic numerical principle already applied to Book I., viz. 89 being an uneven number, what have the compilers signified to be the central subject of all three Amen Books by the Psalm to which they have assigned the central place? — To my surprise, I found that they had notified this in the most signal manner by assigning this distinction to Ps. xlv., which celebrates the marriage union of the promised Messianic King to the virgin daughter of Zion. Por such evidently (whatever may have been the intention of the original writer) must have been the interpretation stamped upon the Psalm the moment it was admitted into the Book of Public Prayer and Praise of the Church (not for a mere temporary use, but for all ages), in the estimation

both of those who inserted it and henceforth of all who joined in the service of the sanctuary. No other view can account for its admission.

The central subject of the three Amen Books is thus signified to be “the things which” the “ready writer” indited “touching the King.” Ps. xlv. forms the heart of the whole, there being two alphabets[53] of Psalms (2 x 22 = 44) on the one side, and two alphabets (again 2 x 22 = 44) on the other, the prediction regarding the promised King of Israel standing thus prominently before the reader at the beginning (Ps. ii.), middle (Ps. xlv.), and end (Ps. lxxxix.).

The Messiah (let me repeat), and no mere mortal king of David’s race, and Ins spiritual union with the virgin daughter of Zion as his bride, were evidently the subjects designed to be placed before the mind of the worshippers by those who inserted these Psalms into the Devotional Book of the Church, and arranged them in their present order; and such, henceforth, being the subject for meditation and expectation which this Psalm suggested to the Israelitish Church, must determine its import to us, and the interpretation which we are bound to assign it, whatever theory may be formed of the intention of the original composer. But if we were right, in view of the inappropriateness and extravagance of some of the expressions employed in Pss. ii. and lxxii. when applied to David or Solomon, in concluding that not they, but the Messiah, must have been the direct and primary subject contemplated even by the original writer, equally, or even more so, must this have been the case with regard to Ps. xlv. We cannot conceive any devout, much less inspired,

Israelite guilty of such fulsome adulation as to address to any king such as Solomon, still less Joram (Delitzsch), the words, “Thy throne, O God,[54] is for ever and ever.”

[^] Ps. 50. OCR read it as 1 – entirely out of place in Roman numerals of course.

PSALM LXXXIX.

Let us now examine Ps. lxxxix., which recounts with great fulness the promises made to David of a king to be raised up of his seed whose “throne should be as the moon, established for ever” (vers. 36, 37), yet ending in apparent failure — the crown of God’s Anointed being profaned to the ground.

MASCHIL OF ETHAN THE EZRAHITE.

Part I. — GOD’S PROMISES OF MERCY AND OF AN EVERLASTING THRONE TO DAVID, ENSURED BY HIS MIGHT AND FAITHFULNESS. SCHEME (4+4) (5+5) VERSES, OR (8+8) (10 + 10) LINES.

Strophe 1. — The promises to their king, the Church on earth will ever hold fast. (4 verses)

1 The MERCIES[55] of Jehovah for ever[56] will I sing:
To all generations[56] will I make known Thy FAITHFULNESS with my mouth.
2 For I have said, For ever MERCY shall be built up;
The heavens, Thou shalt establish Thy FAITHFULNESS therein.
3 “I have made a covenant with my chosen,
I have sworn unto David my servant,
4 For ever will I establish thy seed.
And build up thy throne to all generations.” SELAH.

Strophe 2. — and the holy ones in heaven will praise Jehovah, as certain to fulfil by His supreme MIGHT *and* FAITHFULNESS (*4 verses or 8 lines*).

5 And the heavens shall praise Thy wonders, O Jehovah;
Yea, Thy FAITHFULNESS in the assembly of the holy ones.
6 For who in the sky can be compared unto Jehovah?
Who is like unto Jehovah among the sons of the gods?
7 God is very terrible in the council of the holy ones.
And to be feared above all that are round about Him, is Jehovah.[57]
8 O God of hosts, who is like unto Thee? [58]
MIGHTY O Jah,[56] and Thy FAITHFULNESS is round about Thee.

Strophe 3. — a MIGHT *which controls the sea, which smote Egypt of old, and whose are the heavens and earth (5 verses or 10 lines).*

9 *Thou* rulest the pride of the sea:
When the waves thereof arise. *Thou* stillest them.
10 *Thou* didst crush Rahab[58] as one that is slain:
With the arm of Thy strength *Thou* scatteredst Thine enemies.
11 Thine are the heavens, yea. Thine the earth:
The world and its fulness. *Thou* didst found them.
12 North and south, *Thou* didst create them:
Tabor and Hermon shout for joy in Thy name.
13 Thou hast an arm with might:
Strong is Thy hand, high is Thy right hand.

Strophe 4. — a FAITHFULNESS*, combined with "Justice and mercy" in which God's people can confide, since "to Jehovah belongs our king" ver. 18 (5 verses or 10 lines).*

14 Justice and judgment are the foundation of Thy throne:
Mercy and truth go before Thy face.
15 Blessed is the people that know the trumpet sound:
O Jehovah, in the light of Thy countenance they shall walk.[59]
16 In Thy name shall they rejoice[59] all the day:
And in Thy righteousness shall they be exalted.[59]
17 For *Thou* art the glory of their strength;
And in Thy favour Thou wilt exalt our horn.
18 For to Jehovah belongeth our shield,
And to the Holy One of Israel our King.

PART II. — FOR THUS RAN THE WORDS OF GOD'S PROMISE, PLEDGING HIS MIGHT AND FAITHFULNESS FOR THEIR FULFILMENT TO HIS SERVANTS.

Strophes 1 and 2 (or strophe and antistrophe). — That God's MIGHT would give MIGHT *and supremacy to Israel's king, making him His First-horn and Most High over all (20 lines).*

19 Then Thou didst speak in a vision
Unto Thy saints, and didst say,

I have laid help upon one that is mighty;
I have exalted one chosen out of the people.
20 I have found David my servant;
With my holy oil have I anointed him:
21 With whom my hand shall be established;
Yea, mine arm shall strengthen him.
22 The enemy shall not exact upon him;
Nor the son of wickedness afflict him.
23 And I will beat down his adversaries before him,
And smite them that hate him.
24 And my FAITHFULNESS and my mercy shall be with him;
And in my name shall his horn be exalted.
25 And I will set his hand on the sea,
And his right hand on the rivers.
26 He shall cry unto me, Thou art my Father,
My God, and the rock of my salvation.
27 Yea, I will make him my First-born,
Most High[60] over the kings of the earth.

Strophes 3 and 4 (or strophe and antistrophe). — That God's FAITHFULNESS would never fail, even though the Icing's children should prove unfaithful (20 lines).

28 For ever will I keep for him my mercy,
And my covenant shall stand faithful to him.
29 And I will make his seed to endure for ever,
And his throne as the days of heaven.
30 If his children forsake my law,
And walk not in my judgments;
31 If my statutes they profane,
And keep not my commandments;
32 Then will I visit their transgressions with the rod,
And their iniquity with stripes.
33 But my mercy will I not utterly take from him,
Nor prove false to my FAITHFULNESS.
34 My covenant will I not profane.
Nor alter the thing that is gone out of my lips.
35 Once have I sworn by my holiness.
Unto David will I not lie,
36 His seed shall endure for ever.
And his throne as the sun before me.
37 As the moon [which] is established for ever.
And [is] a faithful witness in the sky. SELAH.

Part III. — AND YET GOD'S PROMISES SEEM TO BE MADE VOID, AND HIS MERCIES FORGOTTEN.

Strophes 1 and 2 (or strophe and antistrophe). — The throne of His servant being cast down, and his enemies exalted, and his days cut short (8 + 8 lines).

38 But Thou hast cast off and rejected.
Thou hast been wroth with Thine anointed.
39 Thou hast abhorred the covenant of Thy servant;
Thou hast profaned his crown to the ground.
40 Thou hast broken down all his hedges;
Thou hast made his strongholds a ruin.
41 All that pass by the way spoil him:
He is become a reproach to his neighbours.
42 Thou hast exalted the right hand of his adversaries;
Thou hast made all his enemies to rejoice.
43 Yea, Thou turnest back the edge of his sword.
And hast not made him to stand in the battle.
44 Thou hast made his brightness to cease.
And his throne Thou hast cast down to the ground.
45 Thou hast cut short the days of his youth:
Thou hast covered him with shame. SELAH.

Strophe 3. — the life of him, whose "throne should he established for ever," being no more enduring than others (6 lines).

46 How long, O Jehovah, wilt Thou hide Thyself for ever?
Shall Thy wrath burn like fire?
47 Remember I am — what a fleeting life!
For what vanity hast Thou created all the children of men!
48 Who is the man that can live and not see death?
That shall deliver his soul from the hand of the grave? SELAH.

Strophe 4. — and himself subjected to the reproaches of all the people around "Where is thy God?" cf Ps. xlii. 3 and 10 (6 lines).

49 Where are Thy former MERCIES, O Lord,
Which Thou swarest unto David in Thy FAITHFULNESS?
50 Remember, O Lord, the reproach of Thy servants;
How I do bear in my bosom … all the many people;
51 Wherewith Thine enemies have reproached, O Jehovah;

Wherewith they have reproached the footsteps of Thine anointed.
52 BLESSED BE JEHOVAH FOR EVERMORE!
AMEN! AND AMEN!

The Psalm falls evidently into three main parts or divisions. Part I. (1-18) expresses the Psalmist's resolve to hold fast his faith in the promises made to David. Part II. (19-37) recounts the promises at great length, originally given in 2 Sam. vii. 12-16. Part III. (38-51) laments their apparent failure. Each of these parts is again subdivided into four stanzas or strophes, the remarkably artistic symmetry of the whole arrangement assisting us greatly in the accurate analysis of the train of thought. Thus in Part I. strophe 2nd ends with founding the resolve to hold fast God's promise — on HIS MIGHT AND FAITHFULNESS. These two attributes accordingly form the subjects respectively of strophes 3rd and 4th, and again in Part II. of each of its two principal subdivisions. These last, with vers. 38-45 in Part III., present remarkable instances of what is called the Introverted Parallelism, in which "the stanzas are so constructed that the first member shall be parallel with the last, the second with the penultimate, and so throughout, in an order that looks inward, or to borrow a military phrase, from flanks to centre."[61] The strophe thus returns upon itself, or forms a double strophe (strophe and antistrophe).

The corresponding parallel members are indicated by their equal distance from the left-hand margin. To assist the student in tracing the correspondence in the longer arrangements of the introverted parallelisms, the parallel verses are here brought into juxtaposition.

In Part II. (N.B. — The first two lines of ver. 19 introduce God's words, and stand apart by themselves) —

Vers. 19, 27. The exaltation of David.

Vers. 20, 26. God's choice and consecration of David — and David's self dedication and devotedness to God.

Vers. 21, 25. God's "hand and arm" strengthening David's "hand and right hand."

Vers. 22, 24. The aggressions of the wicked warded off by God's faithfulness and power.

Ver. 23 (central ver.). Nay, themselves smitten down.[62]

Vers. 28, 37. God's "mercy kept for ever," and His "covenant faithful as "the moon is established/or ever," and "a faithful witness."

Vers. 29, 36. David's "seed and throne" shall "endure for ever."

Vers. 30, 35. Though His children prove unfaithful, yet God will not be unfaithful.

Vers. 31, 34. Though God's "statutes they profane," yet His "covenant will He not profane."

Vers. 32, 33. God's chastening in measure is made to correspond with His mercy and faithfulness, so that they can run parallel side by side.[63]

In Part III. —

Vers. 38, 45. To God's rejection of His anointed corresponds the "shame" cast upon him, and to God's wrath, as the cause, the cutting short of his days. [Cf. Ps. xc. 6-12.]

Vers. 39, 44. “Crown” and “throne” “profaned” and “cast down” to the ground.

Vers. 40, 43. His fences all made to fail.

Vers. 41, 42. And his neighbours and enemies triumph over him.[63]

In accordance with the double Amen in the Doxology denoting this to be the concluding Psalm of the three Amen Books, expressive of Israel’s faith in Jehovah as “the Amen, faithful and true” (Rev. iii. 14), is the occurrence, 7 times repeated in this Psalm, of its cognate substantive ‘emunah (amunh) “faithfulness,” applied to God.[64]

A careful study of this Psalm is most important, as furnishing the solution of several problems,

1. It shows the *representative* character of such men as David, as understood by the Israelites of old. It will be observed that the promises, which in the original communication made to David by Nathan (2 Sam. vii. 12-16) refer to his seed, are in this Psalm described as if referring to David himself personally, and to be fulfilled in him as an individual.

This is but an illustrative example of an idea which pervades the Old Testament, of the intimate union considered to exist between the father and his children, as [if they formed but a part of him, and continued his life. Thus what was strictly true, or only to be fully realized, in the case of the offspring, might be spoken of the father. To Abraham it was said by God, “Arise and walk through the land, in the length of it and in the breadth of it, for I will

give it unto thee" (Gen. xiii. 17), although to Abraham himself He "gave none inheritance in it, no, not so much as to set his foot on" (Acts vii. 5). Of Jacob and Esau, while yet babes struggling in their mother's womb, the answer given to Rebecca's inquiry was, "Two nations are in thy womb, and two manner of peoples shall be separated from thy bowels" (Gen. xxv. 23). Jacob, or Israel, refers as frequently to the people as to their progenitor; and Jacob's blessings, which he pronounced on his sons, view them as developed into the twelve tribes rather than as individuals. So in the Psalm before us the promises to be fulfilled in David's seed are spoken of as if made to David himself — yet also to his people, "to thy saints," according to the true reading in ver. 19 (20), ie. to all true believers in Israel; while, finally, they culminate and find their exhaustive fulfilment in the Messiah, who accordingly receives the name "David" in Jer. xxx. 9; Ezek. xxxvii. 24, 25.

So intimate is the union considered to be, and so pregnant the fulness attributed to the promises of the Lord, that such impersonal fulfilment was not supposed to exhaust the import of God's promises. The promise of the land made to Abraham, and repeated to Isaac and Jacob, and fulfilled to their descendants, had still to them a personal aspect, "To thee will I give this land," in which each claimed his individual interest. God could not come short of the full truth of His words. They each looked for a land to be given to themselves personally. They might not indeed have been able to put their aspirations into the definite form into which the Epistle to the Hebrews translates their hopes, "These all died in faith, not having received the promises, but having seen them and greeted

them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own" (Heb. xi. 13, 14, E.V.). They concluded, it might be almost unconsciously to themselves, that to whomsoever the ever-living Jehovah had become a God, He could never cease to be such. All with whom He has once entered into close relation must live for ever. With Job they were ready to say, "Though He slay me, yet will I trust in Him" (Job xiii. 15).[65]

This explains to us such expressions as those of David, in which, identifying himself with his seed in the promise made by God, "I will establish the throne of his kingdom for ever" (2 Sam. vii. 13), he claims it as given to himself. Thus, in Ps. xvi. 10, 11, we have supposed David (see before, p. 42), though as "a prophet knowing" that God's promise referred to his seed, still to claim for himself a share in the words, "Thou wilt not leave my soul to Sheol, neither wilt Thou suffer Thine holy one to see corruption," etc. In this sense father and offspring, type and antitype, blend together, so that it may be difficult in some cases to determine how much we are to expand or restrict the application of the words. In the Psalm before us, what in the original promise in 2 Sam. vii. 14 seemed in its literal and proximate sense to apply only to Solomon, "I will be his Father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men," etc., is in Ps. lxxxix. 30 expanded so as to apply to all the royal seed of David, "If his children forsake my law," etc. And when on further consideration we see that the full meaning of the Psalm is exhausted only in the Messiah, as being God's "First-born,

Most High over the kings of the earth," we seem entitled to extend the promise to His children, to all that are in Christ Jesus — that though chastened they shall not be utterly forsaken, and that His seed and Church shall never fail.

The view now given explains the reasoning of St. Paul in Gal. iii. 16-29, "Now to Abraham were the promises spoken, and to his seed," ver. 16.

This seed (he argues), in whom "all the nations of the earth should be blessed" [Gentiles as well as Jews], could not be all the various "seeds" sprung from Abraham, carnal as well as spiritual, but must be "one seed," comprehending all, and therefore a spiritual seed. "He saith not, And to seeds, as of many, but as of one" (ver. 16). This "one seed" he first of all regards in its individual aspect as having reference to Christ, and therefore adds, "And to thy seed, which is Christ." But the "one seed" may equally be taken in its collective aspect, as including all that are in Christ, and consequently St. Paul adds in vers. 27-29, "For as many of you as were baptized into Christ did put on Christ… for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."

2. Commentators take much trouble to discover, if possible, the original occasion on which a Psalm was composed, as considering that this must furnish an important criterion by which to judge of the import of the whole, and of the interpretation to be put upon particular expressions. The occasion which called forth Ps. lxxxix. has by many been referred to the disastrous crisis on the death

of Solomon, when ten of the tribes cast off their allegiance to the house of David, and Shishak, king of Egypt, came up against Jeroboam and reduced him to a state of vassalage. Others, again, refer the occasion to the latter days of the Jewish monarchy, when the throne of David was tottering to its fall, and when the prospect for the future was so dark and threatening that it seemed God had forgotten His covenant and promise to David. But what is of far greater consequence than to ascertain, even if we could, the original occasion of a Psalm, is to note its import as determined by the place assigned to it in the final arrangement of the Psalter, and the teaching thus inculcated, for centuries, on the Church of Israel respecting the coming of their expected king Messiah, and his dignity and kingdom. Now, whatever may have been the original occasion of Ps. lxxxix., its present position and connection, with all that precedes and follows, point distinctly to the cessation of the outward visible kingdom by the deportation of the people to Babylon, This is signified, not only by the remarkable arrangement already pointed, out of the three Amen Books in which God’s promised king occupied the prominent places of the beginning, middle, and end, — Ps. ii. setting forth the inauguration of the kingdom, Ps. xlv. bearing on its front the “things touching the king” as the central subject of the whole, and the concluding Psalm (lxxxix.) deploring the seeming failure of all the high expectations formed, — but, as we shall see afterwards, by the central Book IV. (Pss. xc.-cvi.), which immediately follows Ps. lxxxix., being intended to comfort the Israelites under their captivity in Babylon, by the assurance that Jehovah Himself is coming to reign, and to

make “all the ends of the earth to see the salvation of our God.”

To the same conclusion lead many circumstances connected with the Psalm we are considering. With Ps. lxxxix. ends all mention of the promised king of David’s race; while in it and the preceding Psalms, melech (mlc), king, is 15 times applied to the Davidic king of Israel, and 15 times also to Jehovah.[66] On the contrary, wherever it afterwards occurs (5 times as melech = king, and 5 times in the verbal form as malach = he has become king, or reigneth — 10 times in all), it refers uniformly to Jehovah Himself (Ps. xcv. 3, xcviii. 6, xcix. 4, cxlv. 1, cxlix. 2, xciii. 1, xcvi. 10, xcvii. 1, xcix. l,cxlvi. 10). This would seem to suggest that the promised Messiah, or anointed king of Israel, must be Jehovah.

3. In remarkable accordance with this is the application, to the promised king of David’s line in Ps. lxxxix., of the title ‘Elyon (ylivn), “Most High,” which, wherever else it is applied to a person (31 times), the Israelites had been taught in their Scriptures uniformly to associate with the person of Jehovah alone. Twice only is it applied, not, however, to a person, but to Israel, or the whole body of God’s people, to denote the close union and participation in supremacy over all nations to which God promised to admit them as His “peculiar people” and kingdom, viz. in Deut. xxvi. 18, 19, “The Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all His commandments: and to make thee most high above all nations which He hath made, in

praise, and in name, and in honour." And to the same effect Deut. xxviii. 1.

This title it is — along with another which God had given to Israel on their first calling to be His people, "Israel is my son, even my first-born" (Ex. iv. 22) — that is now applied to the Davidic king in Ps. lxxxix. 27, "I will make him my First-born, Most High over the kings of the earth," to intimate that it is in him first that these promises are to receive their fulfilment, and in and through him ultimately to his people. But who is this Elyon, "Most High," who is to be king over all? The next book (Pss. xc.-cvi.) informs us in a way which, to a people accustomed to the parallelistic connection and liturgical grouping of their Psalms, must have awakened strange surmisings in the minds of the more reflecting. The "Most High" is the title three times there applied to God in the ancient Psalms with which the book opens, Ps. xci. 1 and 9, Ps. xcii. 1, and again in Ps. xcvii. 9. This, coupled with the announcement which forms, as it were, the burden of the book, that Jehovah Himself is coming to reign as king, seemed to necessitate the conclusion that the king of whom Jehovah had said, "I will make him my Firstborn, Most High over the kings of the earth," must be so intimately associated with Jehovah as to be almost one and the same.

This striking connection prepares us for the solution of two obscure passages in the Epistle to the Hebrews.

4. The first of these presents a difficulty which hitherto has baffled the efforts of all commentators to solve. In the first chapter of the Epistle to the Hebrews, designed to

convince not merely believers in Jesus, but waverers and even sceptics among the Hebrews, the author adduces seven passages from the Jewish Scriptures in proof of his position, that the Messiah was exalted far above angels, the highest of created beings, as being in a distinctive sense Son of God, nay, creator of the heavens and earth, the everlasting God. The sixth, and strongest of these, bearing especially on His eternal existence, is contained in vers. 10-12, “Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thy hands; they shall perish, but Thou continuest; and they all shall wax old as doth a garment; and as a mantle shalt Thou roll them up, and they shall be changed; but Thou art the same, and Thy years shall not fail.” The quotation is taken from Ps. cii. 25-27. But when we turn to the psalm and compare these verses with the whole context, it is indisputable that they are addressed not to the Messiah, but to Jehovah Himself.[67] How, then, came the writer of the Epistle to the Hebrews to apply the words to the Messiah, that, too, without a single word of comment added to justify the application? The true solution, I believe, alone is to be found in the connection between the 4th Book of the Psalms, in which this Ps. cii. occurs, and the three preceding books. The great subject of these, as we have seen, was to keep alive, in the hearts of all true worshippers, the expectations of the Messiah, or anointed king of David’s race, to whom God was to be a “Father, and he to be His son, to be set as His king on His holy hill of Zion” (Ps. ii.); who was to be “fairer than the children of men,” addressed by the Divine name, and invested with everlasting dominion, “Thy throne, O God, is for ever and

ever” (Ps. xlv. 2,6); who should introduce a reign of universal righteousness and peace, when “all kings shall fall down before him, and all nations serve him,” all “bless themselves in him, and all nations call him blessed” (Ps. lxxii. 11, 17). And now once more in the closing Psalm (lxxxix.) of the three Amen Books, all the promises of the “sure mercies of David” are called to mind of a seed to be raised up to him, whom the Lord was to make His “First-born, Most High over the kings of the earth,” “His throne” to be “as the sun before me,” and as “the moon established for ever” (vers. 27, 36, 37).

Yet, — and the reflection would only be deepened by the failure in the past of any expectation, if such was ever entertained by the people, from the greatest or best of their kings, — reflecting on the weakness and perishableness of every mortal, the Psalmist in concluding asks. What man of woman born can ever fulfil such lofty promises and reign for ever?

> For what vanity hast Thou created all the children of men?
> Who is the man that can live and not see death?
> That shall deliver his soul from the hand of the grave?
> (lxxxix. 47, 48).

How appropriate the reply of Book IV. as struck by its keynote in the Psalm of Moses, Ps. xc.! To the eternal Jehovah Himself alone can we look.

xc. 1 Lord, Thou hast been our dwelling-place in all generations.
From everlasting to everlasting, Thou art God.
3 Man Thou turnest to dust;
And saidst, Return, ye children of men.

Amidst all the enemies, and evils, and death by which man is assailed, whither shall he turn for refuge but unto the Lord alone?

xci. 1 He that sitteth down in the secret place of the Most High, Under the shade of the Almighty shall he lodge.
2 I will say to Jehovah, My refuge and my fortress! My God! in Him will I trust.
9 The Most High hast thou made thy dwelling-place!
10 There shall no evil befall thee.
13 Upon the lion and the adder shalt thou tread, etc.

For the fulfilment of all the great promises with regard to the king who is to reign for ever, Jehovah Himself is announced in Psalm after Psalm of this book as taking to Himself the kingdom —

xciii. 1 Jehovah reigneth:[68] with majesty is He clad,
xcvi. 10 Say among the nations, *Jehovah reigneth*.
11 Let the heavens be glad, and let the earth exult
13 Before Jehovah, for He cometh;
For He cometh to judge the earth,
xcvii. 1 *Jehovah reigneth* let the earth exult!
6 Worship Him, all ye gods,
xcviii. 1 O sing unto Jehovah a new song.
3 He hath remembered His mercy and His faithfulness toward the house of Israel:
All the ends of the earth have seen the salvation of our God.
6 Make a joyful noise before *the King Jehovah*.
xcix. 1 *Jehovah reigneth*: let the peoples tremble.

And when we come to Ps. cii., we have (immediately following on Ps. ci.) a Psalm setting forth David's resolve on his accession to the throne to rule in the fear of the Lord, promoting "the faithful of the land" (ver. 6), and "cutting off all the workers of iniquity" (ver. 8), "a prayer of the afflicted when he is overwhelmed, and poureth out his

complaint before the Lord" — seemingly a captive in Babylon (perhaps Daniel as he pleads with the Lord (ver. 13) to "arise and have compassion upon Zion, for the set time is come ").[69] The subject of the complaint which he makes in the name of the heir of David's throne, is the shortness and perishableness of man's life, his "days" being "consumed like smoke" (ver. 3), and "like a shadow that declineth" (ver. 11), while "Thou, O Lord, shalt endure for ever" (ver. 12). The eternal Lord Himself therefore must arise and build up Zion, having "looked down from the height of His sanctuary," "to hear the groaning of the prisoner, to loose those that are appointed to death" (vers. 19, 20). And now once more, before he brings his Psalm and prayer to a close, he contrasts the shortness of man's life, and the inadequacy of any mortal to save, with the eternity of the Lord, and His power alone to grant an abiding salvation, in the passage quoted by the author of the Epistle to the Hebrews —

23 He afflicted on the way my strength.
He cut short my days.
24 I said, O my God, take me not away in the midst of my days:
Thy years are throughout all generations.
25 Of old hast Thou laid the foundation of the earth,
And the heavens are the work of Thy hands.
26 They shall perish, but Thou shalt endure;
Yea, all of them shall wax old like a garment;
As a vesture shalt Thou change them, and they shall be changed;
27 But Thou art the same,
And Thy years shall have no end, [and therefore]

28 The children of Thy servants shall continue,
And their seed shall be established before Thee.

What may have been the thoughts and surmisings of believers under the Jewish dispensation with regard to the problem thus presented to them, it is hard to conjecture. An insoluble and self-contradictory enigma seemed to be propounded — of the eternal possession of a “throne established for ever” by a human king of David’s race, who was to fulfil all the great Messianic promises of endless life and blessings to the human race, yet doomed, it appeared, to certain failure by the mortality incident to every son of man, and which accordingly led in Book IV. to the ascription of the kingdom, not to any mortal, but to Jehovah Himself, as He that was to come to take to Himself the throne, as alone being “from everlasting to everlasting.” How reconcile the two statements? To an Israelite, the first article of whose creed was, “Hear, O Israel, Jehovah our God, Jehovah is One!” (Deut. vi. 4), “and there is none else,” the contradiction seemed complete. But when at length Christ appeared, conjoining in Himself the two conflicting elements, — “Son of David according to the flesh, but declared to be the Son of God with power by the resurrection of the dead” (Rom. i. 3, 4), — the enigma stood revealed. He who had been dead was now alive for evermore, God and man united in one person; David’s son, yet David’s lord. He whom God “appointed heir of all things” “was seen to be the same “through whom also He made the worlds” (Heb. i. 2);[70] and to Jews familiar with the connection of Books III. and IV. of the Psalter, and the difficult problem therewith connected, there needed not a word of note or comment to point to its self-evident

solution, or to justify the author of the Epistle in applying to Christ the words of Ps. cii., “Thou, Lord, in the beginning didst lay the foundation of the earth,” etc.

5. The connection between Ps. lxxxix. and Book IV. of the Psalms throws much light upon another of the seven proof passages adduced in Heb. i. to justify the author’s contention that Christ is higher than the angels, viz., “And when He again[71] bringeth in the First-born into the world. He saith. And let all the angels of God worship him” (Heb. i. 6).

One question raised with regard to this passage has been, Which introduction of Christ into the world is here meant? — some considering that the reference is to His incarnation, others to His resurrection, and the majority to His second coming.

A still more contested point has been, To what passage in the Old Testament did the writer here refer? — most maintaining that the quotation must be from Deut. xxxii. 45, where the exact words occur in the LXX translation, while others hold Ps. xcvii. 7 to be its source, where the words are slightly different, “Worship Him, all ye gods,” or in the LXX, “all ye His angels.”[72] In favour of Deuteronomy it is urged as decisive that the quotation is introduced in Hebrews by the word “And” (as part of the quotation) which occurs in Deuteronomy, but which could never have been inserted by any one quoting from the Psalm; while the objection to Deuteronomy is that the words are a spurious addition to the text of the LXX, not being found in the original Hebrew, nor in any of the early versions.

But a preliminary question of far greater importance, and which alone can settle the dispute, has been all but neglected, viz., What entitled the writer to the Hebrews to adduce these words in proof of his position that Christ was higher than the angels, whether the quotation was taken from Deuteronomy or from Ps. xcvii., since in both the reference is to Jehovah and not to the Messiah?

Nay, before the problem can be altogether satisfactorily solved, one or two minor difficulties must receive an answer. How came the writer to the Hebrews, in speaking of the occasion on which the angels are called upon to worship the Messiah, to designate him by the uncommon title of “Firstborn,” especially in reference to his superiority to the angels? “First-born” implies the existence of other brethren (Rom. viii. 29). But it is not in respect of angels, but of men, that the writer tells us that “he is not ashamed to call them brethren” (Heb. ii. 11).

And yet again, what led the writer, in place of κόσμος[73] (the term always employed by him elsewhere to denote the world), to substitute τὴν οἰκουμένην, which he uses only here and in Heb. ii. 5, where he is speaking of the same subject, “For not unto angels did he subject the world to come whereof we speak”?

Now, to all these queries an answer is furnished so soon as we advert to the connection already remarked on between Ps. lxxxix. and the immediately succeeding Book IV. of the Psalms. To take the latter question first, we find the word ἡ οἰκουμένη used 7 times in the 9 Psalms (Septuagint version) succeeding Ps. lxxxix. (and never

afterwards), that is, as often as in all the 88 preceding Psalms.[74] This furnishes a strong presumption that the writer to the Hebrews had the Psalms of Book IV. in his mind in employing a word differing from his common usage, and consequently that his reference to “the worship of the angels” was taken from Ps. xcvii. 7, and not from Deuteronomy.

But it is the writer’s selection of the term “First-born” to designate the Messiah which determines the context to which we are to look for the source of his quotation, and for the validity of his proof. The term “first-born” is found nowhere else in the Old Testament applied to the Messiah but in Ps. lxxxix. 27 alone.[75] Here God declares that He will make the Messianic king of David’s race His “Firstborn, Most High over the kings of the earth” (ver. 27), and promises that “his throne shall be established for ever as the moon” (ver. 37). The difficulty is started in the conclusion of this Psalm, that no mere mortal can fulfil these lofty expectations; for “what man is he that liveth and shall not see death?” (ver. 48), The answer is given in the immediately succeeding Psalms of Book IV., that the king is to be Jehovah Himself (Ps. xciii. 1, xcvi. 10, xcvii. 1, xcix. 1, xcv. 3, xcviii. 6, xcix. 4, — 7 times repeated), “the Most High” (xci. 1, 9, xcii. 1 (2), xcvii. 9); and in one of these Psalms (xcvii. 7) the call is made upon the angels to pay Him Divine homage, “worship Him, all ye His angels” (LXX). The legitimate inference, therefore, is that the promised king of David’s race, the Messiah, is meant (by the Spirit who led to the existing arrangement of the Psalms) to be identified with Jehovah; and that it is to him whom the Lord promised to make His “First-born,” that the

angels are to pay worship; so that the theme of these Psalms in Book IV. might with propriety be entitled, “The Introduction of the First-begotten into the world.”[76] The legitimacy and truth of the inference, however enigmatical and inconceivable it might appear beforehand to a Jew, would, as we have already seen with regard to the quotation from Ps. cii., immediately flash conviction on the minds of the readers of the Epistle to the Hebrews so soon as they recollected the incontestable proofs of the divinity of Jesus afforded by His acts and words, by His life and death, and by His resurrection and ascension — all demonstrating Him to be God as well as man — lord, as well as son of David.

But, it will be asked, what reply can be given to the seemingly incontrovertible argument that the quotation must be from Deuteronomy, since the words are not only identical, but the quotation is introduced by the conjunction “and” (καὶ), which is explicable only as forming part of the citation? The reply is, that no such words in all probability belong to the Septuagint version as it came from the hands of the original translators, since they are not found in the Hebrew text, nor in any of the early versions, but are in all likelihood a later interpolation. We have a notorious instance of such an interpolation in the Septuagint version of Ps. xiv. (xiii. in the LXX), taken from St. Paul’s Epistle to the Romans iii. 13-18. The apostle, in order to justify his charge against the Jews of equal sinfulness with the Gentiles, after citing the first verses of Ps. xiv., adds a cento of citations from various passages of the Old Testament (the sources of which I give), which he

combines together artistically, so as to form two parallelistic quatrains —

Their throat is an open sepulchre; Ps. v. 9.
With their tongues they have used deceit.
The poison of asps is under their lips; Ps. cxl. 3.
Whose mouth is full of cursing and bitterness: Ps. x. 7 (ix. 28).
Their feet are swift to shed blood; Isa. lix. 7.
Destruction and misery are in their ways;
And the way of peace have they not known; Isa. lix. 8.
There is no fear of God before their eyes. Ps. xxxvi. 1 (xxxv. 2).

All these we find bodily inserted in the extant copies of the LXX, version; and if it would be rash to contend that these formed part of the version as it came originally from the hands of the translators, equally so, in the case before us, it is a precarious inference to draw that the words, “And let all the angels of God worship him,” formed part of the original version of Deut, xxxii. in the Septuagint.

But fortunately we can trace in the present instance the source of the interpolation which has taken place in the Septuagint version of Moses’ song in Deut. xxxii. The song was much in use for liturgical purposes, as appears from its being found with other canticles in a hymnal appended to the Alexandrine Codex. In order to form a grand finale to the hymn, ending off with a full-toned close, the first line of the last verse (43) is, in the Greek, expanded into four lines —

Εὐφράνθητε οὐρανοί ἅμα αὐτῷ,
Καὶ προσκυνησάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ,

Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ,
Καὶ ἐνισχυσάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. [E]

The quatrain thus formed is a mosaic constructed out of three other passages, Isa. xliv. 23, Ps. xcvii. 7, and Ps. xxix. 1. The words of Heb. i. 6 are accordingly quoted in the form most familiar to the public ear, not from Deuteronomy, but from the copy of the song in public use.

We conclude, therefore, that Ps. xcvii. 7 (though quoted in the form more familiar to St. Paul's readers) must, from the significant relation in which it stands to Ps. lxxxix. 27, be the original passage which the writer to the Hebrews had in view in his quotation in chap. i. 6, in order to prove the superiority to angels of the Messiah as the "First-born" of God.

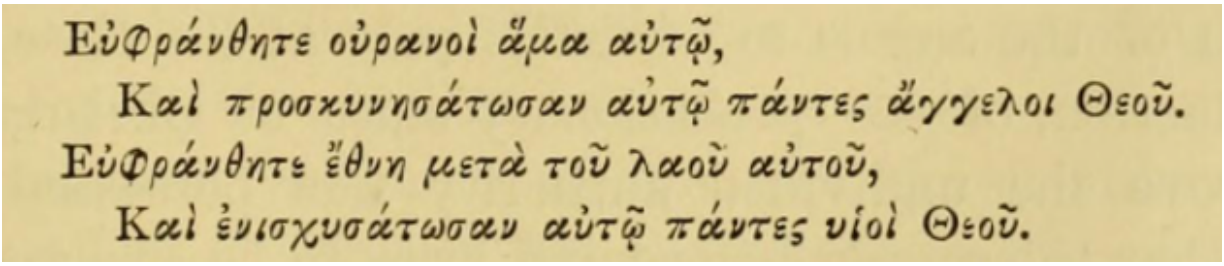
Though not necessary for our present inquiry, we may advert to the question which has been started, what introduction of Christ into the world the writer has in view in Heb. i. 6. So long as the First-born was considered as merely a synonym for Christ, the only conclusion, it would appear, to which we must come is that the final advent of Christ is meant. His first coming being at His incarnation. The resurrection scarcely admits with any propriety of being called the "bringing in again of Him into the habitable world," since it was only to chosen disciples, and that, too, for a brief period and on a few special occasions, that He appeared after His resurrection; and His ascension into heaven was rather a withdrawal from the habitable world than an introduction into it.

Still the submission and acknowledgment of inferiority to Christ on the part of the angels, if to take place only at the final advent, seems irrelevant to the apostle's purpose. In answer to the Hebrews, who considered it the great boast of the Mosaic dispensation that it was "ordained by angels" (Gal. iii. 19), the point which it concerned him to prove was that their authority ceased with the introduction of the Christian dispensation. The quotation is nothing to the purpose if the submission of the angels to Christ is only at the close, not at the introduction, of the probationary state of Christians. It fails to prove the undivided authority now possessed by the Son, and that the angels henceforth were to be accounted but as "ministering spirits sent forth to do service for the sake of them that shall inherit salvation" (Heb. i. 14). According to St. Peter, Christ has not to wait till His final advent for the homage of the angels, but already, so soon, at least, as He sat down "on the right hand of God, having gone into heaven, angels and authorities and powers were made subject unto Him" (1 Pet. iii. 22). And our Lord Himself just before His ascension said to His disciples, "All authority hath been given unto me in heaven and in earth" (Matt, xxviii. 18).

Is it, however, so certain as is generally assumed, that the first entrance of the First-born into the world took place at the incarnation of Christ? Now that we have traced to its source[77] the reason of the apostle's employing with reference to Christ this unusual expression of "bringing in again the First-born into the world," it would seem that the first introduction of the First-born into the world must refer to David's accession to the throne; and since in the Psalm (as we saw, p. 93) David is but the representative of the

whole royal race, his rule and its duration in “the habitable world” are held to continue unbroken so long as there was a regular succession of heirs to the throne, until the sentence went forth, “Remove the diadem and take off the crown. I will overturn, overturn, overturn it; and it shall be no more, till he come whose right it is; and I will give it him” (Ezek. xxi. 27). The First-born then withdrew for a time from the world, and the kingdom was in abeyance; but when the ever-memorable birth took place at Bethlehem, which led to the inquiry, “Where is he that is born King of the Jews?” then surely, with all propriety, might God be said to have “again brought in the First-born into the world.”

[^] The author or typesetter has reversed lines 2 and 4 of Deuteronomy 32:43.


Εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ,
Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.
Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ,
Καὶ ἐνισχυσάτωσαν αὐτῷ πάντες υἱοὶ Θεοῦ.

Our next inquiry respects the purpose, structure, and contents of Book IV., consisting of Ps. xc.-cvi.

The purpose or design of the book is evident from the position which it holds in the Psalter, enclosed as it is on the one side by Ps. lxxxix., deploring the seeming downfall of the kingdom of Israel, and on the other by Book V., beginning with a thanksgiving Psalm (cvii.) for the return vouchsafed by God from the Babylonish captivity to the people whom He had "redeemed and gathered out of the lands, from the east and from the west, from the north and from the south." Book IV. is thus manifestly designed, like the later prophecies of Isaiah (chap. xl.-lxvi.), to keep ever in remembrance before the minds of God's people the consolation of Israel under the severe judgment of the captivity denounced against them — as forming an indispensable preparatory discipline and preliminary stage to their appreciation and reception of a more glorious manifestation of Jehovah than any yet made, and to the accomplishment of the great salvation promised to their fathers by which all the nations of the earth were to be blessed. It forms the lyrical and devotional element which runs parallel with the prophetical "Comfort ye, comfort ye, my people," of Isaiah. In both, accordingly, we find the following remarkable correspondences: —

1. In the Psalms, as in Isaiah, Jehovah is announced as coming to take the kingdom to Himself and reign —

ISAIAH	PSALMS
O thou that bringest good tidings to	*The Lord reigneth*: He is clothed

Zion,

. . . . . .

Say unto the cities of Judah,
Behold your God!

Behold, the Lord God will come as a Mighty One,

And His arm shall *rule* for him.

xl. 9, 10.

How beautiful upon the mountains

Are the feet of him that bringeth good tidings,

That saith unto Zion, *Thy God reigneth!*

lii. 7.

with majesty.

xciii. 1.

Say among the heathen that *the Lord reigneth*.

Let the heavens rejoice, and let the earth be glad

Before the Lord: *for He cometh*, He *cometh to judge the earth*.

xcvi. 10, 11, 1,3.

The Lord reigneth: let the earth rejoice.

xcvii. 10.

The Lord reigneth: let the people tremble.

xcix. 1.

and in both the necessity for Jehovah's coming is occasioned by the inadequacy of Israel and of Israel's kings (who consequently from their weakness and perishableness are likened in both to grass) to accomplish their calling and God's purposes —

ISAIAH

All flesh is grass, And all the goodliness is as *the flower of the field*

The grass withereth, the flower fadeth.

. . . . . .

Surely the people is grass,

xl. 6, 7.

PSALMS

In the morning — like *grass* that passeth away,

In the morning it springeth and the flower passeth away,

In the evening it is cut down and *withereth*.

xc. 5, 6.

My heart is smitten, and withered like grass.

cii. 4.

2. The same denunciation of the vanity and overthrow of idols and idolaters, so much insisted on by Isaiah as a result of Israel's being sent to Babylon, is also found in these Psalms, e.g. —

ISAIAH	PSALMS
They shall be turned back, they shall be greatly ashamed, That trust in *graven images*, That say to the molten images. Ye are our *gods*. xlii. 17.	Ashamed be all they that serve *graven images*, That boast themselves of idols: Worship Him, all ye *gods*, xcvii. 7.

3. As Isaiah announces that Messiah's mission would embrace the Gentiles as well as Israel, e.g., "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou may est be my salvation unto the end of the earth" (Isa. xlix. 6); so the five central Psalms of Book IV. (xcvi.-c.) contain a call to "all the earth" to sing unto Jehovah, because "all the ends of the earth have seen the salvation of our God" (Isa. lii, 9 repeated, word for word, in Ps. xcviii. 3). Indeed, so close is the resemblance between several of the expressions in some of these Psalms and Isaiah, as to show that they either were written by him or borrowed from his writings. This is especially remarkable in Ps. xcviii., of which almost every verse reminds us of Isaiah —

ISAIAH	PSALMS
Sing unto Jehovah a new song. His praise from the end of the earth. xlii. 10.	Sing unto Jehovah a new song. Sing unto Jehovah, all the earth. xcvi. 1, cf. xcviii. 1.
Sing aloud, O ye heavens; for Jehovah hath done it; Shout, ye lower parts of the earth. xliv. 23.	Let the *heavens* be glad, and let the earth rejoice … Before *Jehovah*, for He Cometh … xcvi. 11, 13.
Sing aloud, O heavens, and be joyful, O earth; Let the mountains break forth [78]	Break forth[78] and sing for joy; yea, sing praises. xcviii. 4.

into singing.

xlix. 13.

The mountains and hills shall break forth before you into singing,
And all the trees of the field shall clap their hands.

lv. 12.

Jehovah hath made bare His holy arm in the eyes of all the nations;
And all the ends of the earth have seen the salvation of our God.

lii. 10.

Let the floods clap their hands,[79]
Let the hills together sing for joy.

xcviii. 8.

Then shall all the trees of the wood sing for joy.

xcvi. 12.

His righteousness hath He openly showed in the eyes of the nations.
All the ends of the earth have seen the salvation of our God.

xcviii. 2, 3.

4. Isaiah's favourite combination of the "salvation" with the "righteousness" of Jehovah (see li. 6, 8, lvi. 1, lxii. 1) is also found in Ps. xcviii. 2

> Jehovah hath made known His *salvation*;
> His *righteousness* hath He openly showed in the eyes of the nations.

5. Finally, the "Holy! holy! holy! is Jehovah of Hosts" of Isa. vi. 3 finds its counterpart in the threefold repetition of the refrain, "Holy is He!" in Ps. xcix., which forms, as Dr. Delitzsch designates it, "a terrestrial echo of the Seraphic Trisagion."[80]

None of the Psalms of this book are necessarily post-exilic. The first twelve (xc.-ci.) were probably all composed before the beginning of the captivity. Ps. cii. would seem to have been written when it was drawing to a close, when the "set time" (ver. 13) predicted by prophecy for the deliverance of Zion was at hand; and even the conclusion (ver. 47) of Ps. civ., the last of the three great historical Psalms (reviewing for Israel's encouragement God's past

dealings with His creatures in providence, redemption, and grace), looks forward, by the words, “Save us, O Lord our God, and gather us from among the heathen to give thanks unto Thy holy name,” to the deliverance as yet future, and for which the next book, beginning with Ps. cvii., gives thanks as now accomplished.

On looking next to the structure of Book IV., what strikes us first is that it opens with three, apparently more ancient, Psalms forming a trilogy, Pss. xc.-xcii. Ps. xc. is generally ascribed to Moses, as the title bears; and Ps. xci., if not with the old Rabbins to be assigned to Moses as the author, as a sequel to Ps. xc, is yet so modelled after it as to carry out the same idea.[81] Like Ps. xc, it opens with the blessedness and security of having Jehovah as the “dwelling-place” (Ps. xc. 1) of His people: “He that dwelleth (or sitteth down) in the secret place of the Most High, under the shadow of the Almighty he shall abide” (Ps. xci. 1); and in the 2nd hemistich of the refrain, which marks the commencement of its second part (xci. 9), the very word maon, “dwelling-place,”[82] used of the Lord in Ps. xc. 1, is repeated.

The imagery is that of the exodus. “The terror by night” (ver. 5) reminds iis of that dread night when the death of the first-born raised a shriek of anguish in every dwelling of the Egyptians, or again when terror seized the Israelites “entangled in the land” at the waters of the Red Sea on the approach of Pharaoh’s host:” the pestilence that walketh in darkness,” “the destruction that wasteth at noon-day” (ver. 6), and “the plague coming nigh the tent” (ver. 10), recall the many plagues and judgments which the murmurings of

the Israelites called forth in the wilderness; while Moses' exquisite simile (Deut. xxxii. 11, 12) —

As an eagle stirreth up her nest,
muttereth over her young,
Spreadeth abroad her wings (cnpiv),
Taketh them, beareth them on her pinions (abrto),
So Jehovah alone did lead him —

finds its echo in Ps. xci. 4 —

With His pinions (abrto) shall He cover thee,
And under His wings (cnpiv) thou shalt find refuge.

In fine, Ps. xc, is the "prayer" and cry of the troubled heart for the reversal of the severe judgment incurred by Israel's rebellion and sin, "O satisfy us in the morning with Thy mercy" (ver. 14); "Make us glad according to the days wherein Thou hast humbled us" (ver. 15), to which Ps. xci. is the response by God, realized through faith, "With length of days will I satisfy him, and show him my salvation" (ver. 16); while Ps. xcii. completes the trilogy, written evidently as Israel's thanksgiving Psalm for the "day of rest" vouchsafed and Sabbath enjoyed in the land. As Moses had prayed (Ps. xc. 15), "Make us glad according to the days wherein Thou hast humbled us," the thankful acknowledgment is now made, "For Thou, Jehovah, hast made me glad in Thy work" (ver. 4, cf. xc. 15).

PSALM XCI.

I. First Voice.

He that sitteth down in the secret place of the Most High,
Under the shadow of the Almighty shall he lodge.[83]

Second Voice.

2 I will say unto Jehovah,
My refuge and my stronghold!
My God! in Him will I trust.

First Voice.

3 For He shall deliver thee
From the snare of the fowler,
From the destructive pestilence.
4 With His pinions He shall cover thee.
And under His wings thou shalt find refuge.
A shield and buckler is His truth.
5 Thou shalt not be afraid for the terror by night,
For the arrow that flieth by day;
6 For the pestilence that in darkness walketh;
For the destruction that wasteth at noonday.
7 A thousand shall fall at thy side,
And ten thousand at thy right hand,
To thee it shall not come nigh.
8 Only with thine eyes shalt thou behold,
And the reward of the wicked shalt thou see.

II. Second Voice.

9 For Thou, O Jehovah, art my refuge!

First Voice.

The Most High hast thou made thy dwelling-place.[84]
10 There shall no evil befall thee.
Neither shall any plague come nigh thy tent.
11 For He shall give His angels charge over thee,
To keep thee in all thy ways;
12 In their hands they shall bear thee up,
Lest thou dash thy foot against a stone.
13 Upon the lion and adder shalt thou tread.
Thou shalt trample under foot the young lion and dragon.

Third (Divine) Voice.

14 Because on me he hath set his love, therefore will I deliver him:

I will set him on high because he hath known my name.
15 He shall call upon me, and I will answer him:
With him will I be in trouble;[E]
I will rescue him, and honour him.
16 With length of days will I satisfy him,
And show him my salvation.

The remarkable changes of person in vers. 1 and 2, and again in the two hemistichs of ver. 9, have led to various attempts to explain them, or even to get rid of them, by altering the text. But the simplest and most natural explanation is to refer them to different voices or choruses, the one forming a response to the other. This explanation is strongly confirmed by our finding that the changes of person take place at the beginning and middle of the Psalm, thus dividing it into two equal strophes of 8 verses each. The analysis of the Psalm hereby indicated is —

In ver. 1 the first voice or choir expresses the perfect security of which he may feel assured who places himself under the overshadowing protection of God's tabernacle. Ver. 2 contains the believer's acceptance of the promise for himself. On this the first voice enumerates, in three couplets of verses, the blessings he may in consequence expect from Jehovah —

Vers. 3, 4 He will be thy deliverer — and defence.
5, 6 Thou shalt be afraid of no alarm.
7, 8 Many shall fall around thee, but thou shalt be safe.

On the pause at the end of strophe i. the believer reiterates his avowal of trust in God (ver. 9, hemistich a), which is immediately caught up (hemistich b) by the first

voice encouraging him with promises of still more gracious protection from Jehovah —

Ver. 10 No evil shall befall thee.
11, 12 For He will give His angels charge over thee.
13 Over every foe thou shalt triumph.

All of which is confirmed in vers. 14-16, by Jehovah Himself promising to "answer" the believer's petitions (Ps. xc, 13-17), to "deliver him," and "set him on high" for "the days wherein He afflicted" him [or humbled him, cf. "humbled[85] thee" (Deut, viii. 3)], and "satisfy" him, as he had prayed, Ps. xc. 14.

PSALM XCII.

A PSALM, A SONG, FOR THE SABBATH DAY.

(Division 4-7-4.)

I.

Praise for God's doings towards His people,

1 It is good to give thanks to Jehovah,
And to sing praises unto Thy name, O Most High;
2 To show forth Thy mercy in the morning,
And Thy faithfulness every night,
3 With a ten stringed instrument, and with the lute;
With a solemn strain upon the harp.
4 For Thou, O Jehovah, hast made me glad by Thy work;
In the doings of Thy hands will I sing for joy.

II.

which, mysterious as they may seem in 'permitting a temporary triumph to the wicked, will yet prove that God is

MOST HIGH

5 How great are Thy doings, O Jehovah! Very deep are Thy thoughts.
6 A brutish man knoweth not.

And a fool doth not consider this.

7 When the wicked spring as the grass.
And all the workers of iniquity have flourished;
It is that they shall be destroyed for ever.

8 But Thou art most high for ever, O Jehovah![E]

9 For, lo. Thine enemies, O Jehovah, For, lo, thine enemies shall perish;
All the workers of iniquity shall be scattered.

10 But Thou hast exalted like a wild ox my horn:
I am anointed with fresh oil.

11 And mine eye hath seen [my desire][E] on mine enemies;
On those that rise up against me, evil-doers, mine ears shall hear [my desire].

III.

and RIGHTEOUS, *by the enduring prosperity of the righteous, unlike the wicked.*

12 The righteous shall flourish like the palm tree;
Like a cedar in Lebanon he shall grow.

13 Planted in the house of Jehovah,
In the courts of our God they shall flourish.

14 They shall bear fruit in old age;
Full of sap and green shall they be;

15 To show that Jehovah is upright,
My Rock, and there is no unrighteousness in Him.

The Psalm is most artistically arranged by *seven*, the Sabbatical number, several times stamped upon it.

1. Ver. 8 is marked out by its consisting of a single line — with 7 verses before and 7 verses after it — as containing the central thought of the Psalm, that Jehovah is MOST HIGH (literally HEIGHT) above all.

2. Again, if we divide the Psalm according to the transitions of thought,[86] ver. 8 forms the centre of 7 verses (5-11) constituting the middle strophe; the whole Psalm being thus divided into three strophes (the first and last

consisting of 4 verses each), showing the train of thought to be —

Strophe i. (1-4). The Psalmist, or Church, enforces the duty and blessedness of giving praise because of God's work and doings in regard to His people.

Strophe ii. (5-11) *catches up*[87] and enlarges on the last words of strophe i., "How great are Thy doings, O Jehovah! How deep Thy thoughts," in delaying the complete redemption of Thy servants (with allusion, as we shall see, to God's training of the Israelites in the wilderness (Ps. xc, xci.) and afterwards in Canaan), and permitting the wicked for a brief space to triumph, the "brutish man" being unable to see that the permission is but for a time, for the chastening and discipline of God's servants, and that the temporary prosperity of the wicked is preparing for their utter destruction; in order to manifest the power of God as "most high" in the casting down of His enemies, and exaltation of His worshippers.

Strophe iii. (12-15) recurs (as usual in the threefold division) to strophe i. (4 verses in each), and gives thanks for the present experience, rising into assured confidence for the future, that, unlike the fading grass to which the wicked were likened (ver. 6), "the righteous shall flourish like the noblest of trees" (ver. 12), "as being planted in the courts of our God" (vers. 12, 13), "to show that Jehovah is upright" (ver. 15) in rewarding the just and punishing the unjust.

3. Counting next (not by verses but) by lines, it will be observed that ver. 8, a single line, forms the centre of 7 lines (vers. 7 and 9 consisting each of triplets), designed to concentrate the attention on the central thought, the exaltation of God's power in His sudden overthrow of the proud oppressors of His people in the very height of their triumph.

4. Lastly, Jehovah occurs 7 times in all; once in the central ver. 8, and three times in the preceding 7 verses, and three times in the succeeding 7.

A sabbatical character is thus stamped upon the Psalm, as well as by the title which it bears, "a Psalm, or Song, for the Sabbath day," and accordingly the Talmud informs us that it was sung in the temple on the Sabbath at the offering of the first lamb in the morning, as it is, even at the present day, every Sabbath in the service of the synagogue. Still, the quiet rest of their Sabbaths, which Israel was permitted to enjoy in the promised land, was not the sole, nor apparently the principal, idea which the original composer of the Psalm had in view, as seems evident from the central stanza (7-9), in which the destruction of the enemies of Jehovah and His people is the thought dwelt upon. Viewed in connection with the two preceding Psalms, Ps. xcii. appears to be a thanksgiving hymn for "the day of the Sabbath" or "season of rest" vouchsafed to Israel after all their wanderings in the wilderness, and long protracted wars in getting possession of Canaan, when God "had given them rest from all their enemies," and the house of the Lord was established in the land.

The manifold correspondences in the three Psalms (xc, xci., xcii.) prove that they are intended to form a trilogy or connected group.

In Ps. xc. Moses impresses on Israel that their exclusion for a time from Canaan as their promised dwelling-place was to teach them the lesson they had forgotten, that the Lord was the true eternal "dwelling-place" of His people —

> O Lord, Thou hast been our *dwelling-place* in all generations (ver. 1);

which, when learned, would alone authorize the prayer —

> O *satisfy* us *in the morning* with Thy mercy (ver. 14), and
> *Make us glad* according to the days wherein Thou hast humbled us (ver. 15).
> Let *Thy work* appear unto Thy servants (ver. 16).

In Ps. xci. faith appropriates, as sure of fulfilment, God's promises to those who trust in Him as the Most High —

> He that sitteth down (or *dwelleth*) in the secret place of the Most High,
> Under the shadow of the Almighty shall he lodge (ver. 1).
> I will sing unto Jehovah, my refuge and my stronghold! (ver. 2).
> The *Most High* hast thou made thy *dwelling-place* (ver. 9b).
> There shall no evil befall thee (ver. 10):
> He shall call upon me, and I will answer him (ver. 15).
> With *length of days* will I satisfy him,
> And show him my salvation (ver. 16).

In Ps. xcii. thanks and praise are rendered for the fulfilment both of the prayer of Ps. xc. and of the faith and promises of Ps. xci. A dwelling-place and sanctuary have been granted Israel in the promised land —

Planted in the house of Jehovah,
In the courts of our God they shall flourish (ver. 13).

“Length of days” has been bestowed —

They shall still bear fruit in old age;
Full of sap, and green they shall be (ver. 14).

God has shown Himself to be the “Most High,” and “satisfied them with His mercy in the morning” —

Thou art Most High for ever, O Jehovah (ver. 8).
It is good to sing praises unto Thy name, O Most High (ver. 1);
To show forth Thy mercy in the morning (ver. 2).

And acknowledgment is made that God has “made glad” His people, and “made His work appear unto His servants” —

For Thou, O Jehovah, hast made me glad by Thy work (ver. 4).

The subjects of the three Psalms accordingly are —

1. Of Ps. xc, a prayer for the reversal of judgment and the establishment of the promised blessings.

2. Of Ps. xci., self-dedication to God in confident expectation of these blessings.

3. Of Ps. xcii., thanksgiving for. the attainment of these blessings and of the promised rest — its title, a “Song for the Day of Rest,” including not merely the rest vouchsafed at the close of every returning week as a type and earnest of that eternal Sabbath of rest that awaiteth the people of God, but the rest given in part by Joshua, and afterwards more fully established by the quiet possession of the promised land (cf. Heb. iv. 3-9 and Ps. xcv. 11).

But interesting as is the connection now pointed out between the three Psalms, xc, xci., and xcii., in their original and earlier use, still more interesting is the light which their position, assigned them at a later period, in the Psalter throws on the question: How comes the oldest Psalm in the whole collection, Ps. xc, instead of being placed at its head, to be reserved for the opening of Book IV.? The purpose of this book supplies the answer. This, as before observed (p. 109 sq.), seems sufficiently plain. Enclosed as it is between Ps. lxxxix. on the one side, lamenting the apparent failure of David’s dynasty and kingdom, and Ps. cvii. on the other, rendering thanks for the return from the Babylonish captivity, the purpose of Book IV. seems manifestly signified to be the same as that of Isaiah’s great Later Prophecy (xl.-lxvi.), to comfort Israel and sustain their faith under the impending judgment of exclusion from their land, and a protracted period of suffering to which they were about to be subjected. The analogy between this and Israel’s long sojourn in the wilderness under Moses, when excluded from the promised

laud of Canaan, was obvious; and rendered most appropriate the reference, and the place allotted to Moses's Psalm. That such a parallel is designed to be drawn, will be evident from a slight comparison of Pss. lxxxix. and xc. By placing Ps. xc. immediately after Ps. lxxxix., those who arranged the Psalter in its present order manifestly meant to suggest that the circumstances of God's people, and the hopes of deliverance which they might entertain under such a chastisement as their exile in Babylon, found a parallel in their earlier history. For —

1. The evils that afflicted them were the same, — the disappointment of their hopes, the shortening of life, and death as the consequence of transgression —

Ps. lxxxix. 47. Remember how short my time is:
"Wherefore hast Thou made all men in vain?
Ps. xc. 3. Thou turnest man to dust,
And saidst, Return, ye children of men.

2. The cause was the same —

Ps. lxxxix. 46. How long, Lord? Wilt Thou hide Thyself for ever?
Shall Thy wrath burn like fire?
Ps. xc. 13. Return, O Lord, how long?
7. For we are consumed by Thine anger,
And by Thy wrath we are troubled.

3. And the only hope of deliverance is the same —

Ps. lxxxix. 1. Of the mercies of the Lord for ever will I sing.

Ps. xc. 14. O satisfy us early with Thy mercy.

The Lord, in short, had been the alone “dwelling-place” of His people “in all generations.” Sin and death had entered into the world by Adam, and Satan and the power of evil had gained the upper hand in the earth. But a promise has been made from the earliest times of a “seed” which should “bruise the head of the serpent,” repeated to Abraham under the form of a “seed in whom all the nations of the earth should be blessed,” — through their great enemy Death, and him that had the power of death, being put down utterly, and an inheritance of rest and blessedness being given to them. As a type and earnest of a better, heavenly, and enduring land, an earthly rest of Canaan (Ps. xciii.) was promised to the people of Abraham’s seed whom God chose out to be “a kingdom of priests” to Himself, in order to bring all into holy submission to the Lord of all the earth. The delay in the execution of God’s promise, Moses here, in Ps. xc, attributes to the want of regard which the men of his generation had to God (ver. 11), and of that “fear” of the Lord which is the only true “wisdom” (ver, 12). How appropriate, instructive, and consolatory was all this to Israel under the threatened exile in Babylon and exclusion from the Holy Land! The lessons which these three Psalms were calculated to teach them, in these and in all similar circumstances, would be these —

Ps. xc. Let us look back to the times of old, when God’s promises seemed to fail to our forefathers, and they were excluded from the promised land for a time, as is now our fate. Did Moses and the Israelites then despair? No: Moses pointed to the eternity and unchangeableness of the Lord, and prayed in faith that God’s wrath might be removed from His people through His leading them “to know” and

lay to heart “the power of His anger, so as to number their days and gain a heart of wisdom” (ver. 12), — that He would complete the “work” of their salvation (ver. 16), — “satisfy them early with His mercy” (ver. 14), — and “make them glad according to the days wherein He had humbled them” (ver. 15).

Ps. xci. Nay, rising into undoubting confidence, the Psalmist, in Ps. xci., assures Israel, that if they “made the Lord their dwelling-place” (ver. 9), and “dwelt” by faith “in the secret place of the Most High” (ver. 1), they should have the omnipotence of “the Almighty” as their protection; “no evil should befall them” (ver. 10), and all their enemies, open and secret, should fall before them (vers. 7, 8, 13).

Ps. xcii. This promise, accordingly, was fulfilled to them, and celebrated in “a Song” of Praise on their “day of rest” granted them in the land of promise, when God “Most High” (ver. 1) gave them cause to say, “Thou, Lord, hast made me glad through Thy work: I will triumph in the works of Thy hands” (ver. 4). Here was an earnest to the wise and understanding, though the “brutish man” understood it not (ver. 6), that the short-lived prosperity of the wicked was but a prelude to their being “destroyed for ever” (ver. 7), and to the Lord being exalted as “Most High God evermore” (ver. 8), and to His “exalting” with Him (ver. 10), and prospering “the righteous” (ver. 12).

The next three Psalms, xciii., xciv., xcv., form a trilogy still more explicitly pointing to the calamitous times coming upon Israel, and in which, as in the older trilogy, the principal subject of comfort held out to the people is to look

to Jehovah as their alone stay and refuge. A correspondence, too, is perhaps designed between the individual Psalms in the two trilogies. Thus as in Ps. xc, on Israel's first calling as a nation, God's severe judgment in "sweeping them away as with a flood" (ver. 5) led them to turn in prayer to the "everlasting God" (ver. 2) as their alone sure stay, to "establish the work of their hands" (ver. 17); so now in Ps. xciii., "the floods" of heathen enemies are allowed to "lift up their waves" (ver. 3) and threaten to overwhelm them, that they might be led to say to the Lord, "Thy throne is established of old: Thou art from everlasting" (ver. 2), and to look to the might of the eternal God as their alone safe "dwelling-place."

In the central Psalms of each trilogy the reference seems to be more to the righteousness of God, as the Judge recompensing to each — to His friends and to His enemies — according to their dispositions towards Him. In Ps. xci., he that with confiding trustfulness commits himself to the Most High and "says of the Lord, My refuge! my God! in Him will I trust," receives the comforting assurance that" under the shade of the Almighty he shall abide" (ver. 1). Prom every evil he shall be delivered (vers. 3-7), and "with his eyes he shall behold and see the reward of the wicked" (ver. 8). So in Ps. xciv. the Lord is appealed to as the "God to whom vengeance belongeth" (ver. 1), the "judge of the earth" who will "render a reward to the proud" (ver. 2). It is but for the trial of the faith of His people that "the wicked are permitted for a little to triumph" (ver. 3). So soon as God's servants are taught to acknowledge, "Blessed is the man whom Thou chastenest" (ver. 12), and are prepared to say, "My God is the rock of my refuge" (ver. 22), "judgment

shall return unto righteousness” (ver. 15); and as for the wicked, God “shall bring upon them their own iniquity” (ver. 23).

Finally, each trilogy closes with a “rest” provided for the people of God. In Ps. xcii. thanks are rendered to the Lord for “the day of Sabbath, or rest,” vouchsafed to that younger generation of Israel who, taught by the chastisements which overtook their fathers for their distrust of God’s power to subdue before them the Canaanites, endured the warfare necessary for the attainment of the promised inheritance. So now in Ps. xcv., that “a promise is made of entering into a rest” (Heb. iv. 1) higher than any hitherto enjoyed, Israel is called upon to acknowledge Jehovah as “a great King above all gods” (ver. 3),[88] and specially to “worship and bow down before Jehovah as their Maker” (ver. 6); that is, as He who made them “the people of His pasture” (ver. 7), and to beware lest they should “harden their hearts as of old, in the day of temptation in the wilderness” (ver. S), and provoke God again to swear “that they should not enter into my rest.”

The close connection between the next four Psalms (xcvi. xcix.) will be seen from the marked alternate parallelism of their first verses —

Ps. xcvi. O sing unto Jehovah a new song.
Ps. xcvii. Jehovah is King: let the earth rejoice.
Ps. xcviii. O sing unto Jehovah a new song.
Ps. xcix. Jehovah is King: let the peoples tremble.

A call is here addressed to all to join in a “new song” to “Jehovah as King” — “new,” as marking a new and higher

stage in the redemptive history of Israel, and styled a "song," or joyful strain of praise, inasmuch as, though the captivity in Babylon entailed a suspension of the kingdom and princes of the house of David, Jehovah was about to take to Himself the kingdom. The call is addressed to all nations, Gentiles as well as Israelites (to "all the earth," xcvi. 1; to "the multitude of isles," xcvii. 1; to "all the earth," xcviii. 4; to "the peoples," xcix. 1); all being interested in the "salvation" (xcviii. 2, 3) "to be wrought," as is evident from the expression, "O ye kindreds of the peoples" (xcvi. 7), alluding to the promise to Abraham, "in whom all families[89] of the earth were to be blessed" (Gen. xii. 3). The call upon all is to "sing" and "rejoice;" but while joy is to be the predominating feeling, the admonition is added to "rejoice with trembling" (xcvi. 9, xcix. 1). Accordingly in the first three Psalms (xcvi.-xcviii.) one of the attributes of Jehovah calculated to call forth these emotions (the might, the righteousness, and the mercy and faithfulness of the Lord) is dwelt upon successively in each Psalm as its special subject; and all are again summed up in Ps. xcix., one in each of its three stanzas; each in its turn tending to enhance the crowning attribute of all, Holiness, which forms the close, or refrain, in each stanza of Ps. xcix. — "Holy is He!"

PSALM XCIX.

I.

1 Jehovah is King — let the people tremble:
He is seated on the cherubim — let the earth be moved:
2 Jehovah is great in Zion — and He is exalted above all the peoples.
3 Let them praise Thy Name,
Great and terrible:

Holy is He.

II.

4 The King's strength[90] also loveth judgment;
Thou hast established equity:
Judgment and righteousness Thou hast executed in Jacob.
5 Exalt ye Jehovah our God,
And worship at His footstool:
Holy is He.

III.

6 Moses and Aaron among His priests,
And Samuel among them that call upon His Name:
They called upon Jehovah, and He answered them.
7 In the cloudy pillar He spake unto them;
They kept His testimonies, and the ordinance He gave them.
8 Jehovah our God, Thou didst answer them.
A forgiving God wast Thou to them.
Yet taking vengeance on their deeds.
9 Exalt ye Jehovah our God,
And worship at His holy hill:
For Holy is Jehovah our God.

The correspondence between each of these three strophes and the three preceding Psalms will be seen by the following comparison —

PSALM XCVI.	PSALM XCIX. STROPHE I.
God's great might.	
2 Sing unto Jehovah bless His *Name*.	3 Let them *praise* Thy *Name great and terrible*.
4 Jehovah is *great*, and greatly to be praised. He is to be *feared above all* gods.	He is high *above all* peoples.
7 Give unto Jehovah glory and *strength*.	The king's *strength* (of strophe i.) also loveth judgment.
9 Fear before Him, all the earth.	

PSALM XCVII.	STROPHE II.
God's righteousness.	
2 *Righteousness* and *judgment* are	4 *Judgment* and *righteousness* Thou

the habitation of Thy throne.
7 *Worship* Him, all ye gods.

hast executed in Jacob.
5 *Worship* at His footstool.

PSALM XCVIII.

STROPHE III.

God's mercy and faithfulness.

3 He hath remembered His *mercy* and His *faithfulness*.

2 Jehovah hath made known His *salvation* [yet a] *righteousness* [that] He hath openly showed in the sight of the heathen.

6 They called upon Jehovah, and He *answered* them [when interceding[91] for Israel].

A *forgiving* God wast Thou to them, yet *taking vengeance* on their deeds.

That we do not err in considering that these three attributes of Jehovah are designed to be thus severally distinguished, while, nevertheless, necessary to be combined in His character as King, is further evidenced by Ps. xcviii., where all three are united in its opening verses, and yet a separate verse is assigned to each. Thus ver. 1 reproduces the fear-inspiring "strength" of Ps. xcvi. ("His right *hand* and His holy *arm* hath gotten Him the victory"), and ver. 2 the "righteousness" of Ps. xcvii. ("His *righteousness* hath He openly showed in the sight of the heathen"). To these now in ver. 3 is added (as a special subject of the Psalm) the still higher attribute of God's grace and mercy, "He hath remembered His *mercy* and His *faithfulness* toward the house of Israel," etc.

But new light breaks in upon the inquirer as he proceeds to compare Scripture with Scripture. If we now look back to the preceding trilogies (xc.-xcii., and xciii.-xcv.), the same three attributes of Jehovah, and in the same order, will be seen to be those to which reference is more especially made.

In the trilogy xc.-xcii., God's *power* (in contrast with man's *"strength"* which is at best but "labour and sorrow," ver. 10) is specially insisted on in Ps. xc. as "turning man to destruction," ver. 3, "sweeping them away as with a flood," ver. 5, yet too little heeded, for "who knoweth [layeth to heart] the power of Thine anger," ver. 11, but which, if won over to be on our side, would" establish the work of our hands upon us," ver. 17.

Ps. xci. again respects the *righteousness* of God, which recompenses to man according to his requital to God (cf. Ps. xviii, 24-26), the true connection of its opening words being, as we saw (p. 115), in the words of Dr. Kay, "Loving faith on man's part shall be met by faithful love on God's part." If thou" say unto Jehovah, My refuge: in Him will I trust," ver. 2, then" surely He shall deliver thee from the snare of the fowler," etc., ver. 3." The Most High hast thou made thy dwelling-place" (ver. 9)," There shall no evil befall thee" (ver. 10). Nay, Jehovah Himself is introduced in the last strophe (14-16), assuring His faithful servant of His righteous requital. "*Because* he hath set his love upon me, *therefore* will I deliver him" (ver. 14).

Lastly, in Ps. xcii. the *mercy* (loving-kindness) and the *faithfulness*[92] of Jehovah are expressly mentioned as the subjects of praise (ver. 2).

In the succeeding trilogy, xciii.-xcv., the same three attributes, and in the self-same order, form the subject respectively of its three Psalms.

In Ps. xciii. it is “with *strength*” that “the Lord is clothed” (ver. 1). His “throne is *established*” (ver. 2). “Than the mighty waves of the sea, *mightier* on high is the Lord” (ver. 4).

Ps. xciv. bears on its face in its first words the righteousness of God as the attribute to which it gives prominence: “O Lord God, to whom *vengeance* belongeth “(ver. 1). “Lift up Thyself, Thou judge of the earth: render a *reward* to the proud” (ver. 2).

In Ps. xcv. it is no less evident that God’s *mercy* and *faithfulness* are the Divine perfections of which Israel is specially reminded. “Let us make a joyful noise to the *Rock of our salvation*” (ver. 1). “Let us kneel before the Lord our *Maker*” [that is, who made us His people] (ver. 6). “For He is *our God*: and we are the *people of His pasture*, and the *sheep of His hand*” (ver. 7).

And now these three attributes are again, as we have seen, taken up in the same order in Ps. xcvi. — xcviii., and finally all are combined in the threefold division of Ps. xcix., marked out by the refrain, “Holy is He.”

The last seven Psalms (xciii.-xcix.), thus linked together by a triplicate series of topics (founded apparently on the older trilogy, xc.-xcii.), have another marked feature in common, uniting them together into one connected group. All evidently point to a coming of Jehovah as *King*, to set up an undivided throne on the earth, to which all are required implicitly to submit. To mark this as their common subject, the first of the series (xciii.) and the last (xcix.) both begin with the announcement,” Jehovah is King!” and the central

Psalm (xcvi.) enjoins the announcement to be proclaimed to the Gentiles, “Say among the heathen, Jehovah is King” [93] (ver. 10). This unity of subject, and like order of topics, in these seven Psalms point ostensibly to one author; and if so, to whom with greater probability than to Isaiah, whether we look to the correspondence of many of the expressions (already remarked, pp. 110-112) with those in Isaiah’s writings, or more especially if we consider the concluding Ps. xcix. with its triple refrain,” Holy is He”? There can scarce be a question, we think, that the original source from which the refrain is taken is the remarkable vision vouchsafed to Isaiah on his call to the prophetic office (chap. vi.). To whom then more naturally can we ascribe this “terrestrial echo of the seraphic Trisagion” than to him on whose ear must so long have dwelt the voices in the heavenly vision vouchsafed to him, of the seraphic choir repeating continuously, as they cried one to another, “Holy! Holy! Holy! is the Lord God of Hosts”? This inference is strongly borne out when we remember that the favourite title (almost confined to Isaiah) by which the prophet delights to designate Jehovah is “the Holy One of Israel,” which occurs more than 12 times in the earlier prophecies and as often in the latter (xl.-lxvi.), — a strong proof, by the way, in a writer of such undoubted originality as the author of the last 27 chapters, of his identity with the author of the earlier prophecies.

While, however, these Psalms[E] form a heptade, or sacred cycle of seven, the whole series (xc.-xcix.), it will be observed, forms a decade, or ten, the number of completeness.

But we have, not yet exhausted the varied liturgical arrangements or groups, each with its distinct character and significance, which these Psalms present. Let us look back again to Pss. xcvi. to xcix. While these form a group by themselves, this is not the only relation in which they stand. Perhaps we cannot find a better example than the series of Psalms in Book IV. furnishes of the varied combinations which Hebrew parallelism admits of, according to the different ideas to which special prominence was meant to be given, as occasion required, in the liturgical services of the sanctuary. When the divine attributes, appropriate to Jehovah as King of all the earth, formed the subject designed for meditation, the four Pss. xcvi. — xcix. would be selected for the service of the day. But, again, by enclosing this group by the Psalms on either side (Pss. xcv. and c.) a new combination was formed, the predominant ideas in which were, the responsibility of Israel when the advent of Jehovah as King should be manifested, on the one hand, themselves (Ps. xcv.) to "worship and bow down" (ver. 6) and listen to His voice, lest they should fail to "enter into His rest" (ver. 11); and, on the other hand, the invitation (Ps. c.) which they were to address to the Gentiles ("all ye lands," ver. 1) to unite with them in acknowledging "Jehovah" as the alone living and true "God" (ver. 3).

Ps. xcv. 1. O come, let *us* sing unto Jehovah;
Let *us* make a joyful noise to the Rock of our salvation.
Ps. xcvi. 1. O sing unto Jehovah a new song.
Ps. xcvii. 1. Jehovah reigneth: let the earth rejoice.
Ps. xcviii. 1. O sing unto Jehovah a new song.

Ps. xcix. 1. Jehovah reigneth: let the peoples tremble.

Ps. c. 1. Make a joyful noise unto Jehovah, *all ye lands*: Come before His presence with singing.

For such manifestly was the lesson designed to be enforced by the striking correspondence, yet antithesis, which the parallelism of the opening and closing Psalms of the liturgical service thus formed reveals, between Pss. xcv. and c. the correspondence in the expressions of each it is impossible to overlook —

PSALM XCV.	PSALM C.
1 Let us make a joyful noise to the Rock of our salvation.	1 Make a joyful noise unto Jehovah.
2 Let us come before His presence with thanksgiving.	2 Come before His presence with singing.
6 Let us kneel before Jehovah *our Maker*.	3 It is He that hath *made us*.
7 We are the people of His pasture, and the sheep of His hand.	3 We are His people, and the sheep of His pasture.

But the *difference* between the two Psalms has not been so generally observed. It was the strict comparison to which the parallelistic arrangement compels the student, that first opened my eyes to the clear distinction between them. Ps. xcv. is a call *to Israel* to receive with faith and rejoicing Jehovah, who is about to make a fuller revelation of Himself, and to "kneel before the Lord our Maker: for He is our God" etc. Ps. c. is, on the contrary, a call *by Israel to the Gentiles* ("all ye lands," ver. 1) to renounce all idols, and to acknowledge Jehovah as the true God. Hence the significant change from Ps. xcv. in Ps. c, "*Know* ye that Jehovah, He is [not *our God*, but] God," that is, the alone living and true God. "It is He that

hath made us [a people, cf. Ps. cxlix. 2; Deut. xxxii. 6], and not we ourselves; we are His people," etc. (ver. 3), and therefore He can with equal ease make you His people. Come, then, and join with us. "Enter His gates with thanksgiving," etc. (ver. 4).

But, from the contrast now remarked between the two Psalms, it follows that, in this aspect, Ps. c. ought to be separated from Ps. xcv., which is addressed to Israel, and to be joined to the group Pss. xcvi.-xcix., since all of these (as we have seen, p. 125 sq.) refer to the Gentiles. This relation, accordingly, we find recognised in the larger parallelistic arrangement in which these five Psalms (xcvi.-c.) stand when isolated by themselves. When we look at the place they hold in Book IV. (xc.-cvi.) considered as a *whole*, these five, it will be seen, form the centre; the six Psalms on either side relating to Israel alone, while these relate also to the Gentiles.[94]

The following table will show more clearly the arrangement of the seventeen Psalms of Book IV., the purport of the whole being to "comfort" Israel under the Babylonish captivity by setting before them the lessons which it was intended to teach them, and to fit them to teach to the Gentiles: —

These 6 relate to Israel.		These 5 to the Gentiles also.		These 6 relate to Israel.	
xc.	xciii.	xcvi.	xcviii.	ci.	civ.
xci.	xciv.	xcvii.	xcix.	cii.	cv.
xcii.	xcv.		c.	ciii.	cvi.

The first 6 Psalms, as we have seen, form two trilogies, referring to Israel. Pss. xc.-xcii. refer to the Israelites' earlier history, to the disciplinary training under Moses, which finally issued in the enjoyment of a "Day of Rest" in Canaan. Pss. xciii.-xcv. apply this parallel to the disciplinary chastisement now appointed to Israel in Babylon, and encourage them not to "fear the floods" (xciii. 3) of mighty enemies threatening to overwhelm them, and instead of desponding to count those "blessed whom the Lord chasteneth" (xciv. 12), nay, to rejoice in "the Rock of their salvation" (xcv. 1), and to "bow down and kneel before the Lord" (ver. 6) in meek submission, seeing that they "harden not their hearts;" the happy issue of which would be that they would enter into a higher "rest" (ver. 11) awaiting the people of God.

Further, in the 5 intermediate Psalms (xcvi.-c.) the believing portion of Israel are encouraged to regard their dispersion among the Gentiles as a new stage in Israel's history, calling for "a new song unto the Lord," as preparing them for the accomplishment of their high calling to be "a kingdom of priests and an holy nation" unto the Lord (Ex. xix. 6), themselves to serve, and to bring all other nations into subjection to Jehovah, in fulfilment of God's promise to Abraham, "In thy seed shall all the nations of the earth bless themselves." They are called upon to rejoice that they shall thus be privileged to "show forth the Lord's salvation" (xcvi. 2), and "declare His glory among the heathen" (ver. 3), by manifesting the supremacy of Jehovah's character and attributes as "King" and "Most High" (xci. 1, 9, xcii. 1, xcvii. 9) above all. The greatness of His "Strength" (xcvi.

6, 7), His "RIGHTEOUSNESS AND JUDGMENT" (xcvii. 2), and His "MERCY AND FAITHFULNESS" (xcviii. 3), all combined, conspiring together to enhance the reverence and worship due to the "Holy One of Israel" (xcix. 3, 5, 9). The series most appropriately concludes with an earnest invitation (c), addressed by Israel to the Gentiles, to "know [acknowledge] that Jehovah, He is God" (ver. 3), and to join in His service (ver. 2) and worship (ver. 4), urging once more as the most persuasive of the pleas — for their compliance with the invitation —

> For the Lord is *good*: His *mercy* is everlasting;
> And His faithfulness endureth to all generations.

[^] Following Hebrew word order, yimo-anoci bxrh, will result in a misreading 140 years later. Read rather: *I am with him in trouble.*

[^] The author's indentation here highlights the centre of the psalm. I have tried to follow Forbes' indentation practice within groups of verses. I have not included the big and small curly brackets partly for technical reasons. There are myriads of internal patterns of word usage that are obscured in the translations of his time and in his own attempts at correction of one or more individual glosses.

[^] The author has included "[my desire]" twice in this psalm. It is not in the Hebrew text.

[^] i.e. xciii.-xcix.

PSALMS CI-CVI

The last 6 Psalms of Book IV. revert again to Israel, and consist of two trilogies, the first (ci.-ciii.) relating more to Israel's king, and the second (civ.-cvi.) to Israel as a people.

In Ps. ci. (which begins the first trilogy) we have, in the pious resolves of David for the administration of his kingdom, the high ideal that must be realized by Israel's king if he is to lead forward Israel to their high destiny, viz. himself to "walk with a perfect heart" (ver. 2) before the Lord, and to purify and establish Zion by encouraging "the faithful" (ver. 6), and discountenancing "all the wicked of the land," so as to "cut off all evil-doers from the city of the Lord" (ver. 8).

But in Ps. cii., alas! Zion is laid desolate and in ruins, and we have a "prayer" in the person of an "afflicted" representative of the royal house of David, whom God had "lifted up and cast down" (ver. 10), taught by sad experience the incompetence and weakness of every mortal, who is perishable "like grass" (ver. 4), and the necessity therefore, if David's race and people are not to be overpowered and themselves "cut off" by the wicked, for the everlasting Lord whose "years have no end" (ver. 27), Himself to "arise and have mercy upon Zion" (ver. 13), and to bring "the nations and kings of the earth to fear" (ver. 15), to "praise," (ver. 18), and "to serve the Lord" (ver. 22); for thus only "the children of Thy servants shall continue, and their seed shall be established before Thee" (ver. 28).[95]

Thus only, moreover, shall they be prepared to join in David's noble thanksgiving song.

Ps. ciii. "Bless the Lord," who alone can "forgive iniquities" (ver. 3), "redeem life from destruction" (ver. 4), and "renew like the eagle's the youth" (ver. 5) of His servants, vouchsafing, as of old to "Moses and the children of Israel" (ver. 7), His mercy and grace, showing a father's pity to his children, as remembering that their "days are as grass" (vers. 13-15), and manifesting that His is the "kingdom" that "ruleth over all" (ver. 19), in whose praise let the mightiest of "His hosts," and "all His works in all places of His dominion," unite. "Bless the Lord, O my soul" (vers. 20-22).

That the last three Psalms of Book IV. (civ.-cvi.) form a connected series or trilogy, is signified by their each ending with hallelujah, which occurs now for the first time in the Psalter; and by their peculiar structure, first pointed out by Hengstenberg. Each Psalm consists of 7 divisions or strophes. In each the central division is a single verse round which the other 6 strophes are grouped (3 on either side), and which forms the cardinal point on which the subject of each turns. In the first two Psalms (civ., cv.) this verse is the centre of the whole number of verses (ver. 18 in civ,, and ver. 23 in cv.) as well as of strophes; in the last two (cv., cvi.) the central verse is the same, viz. ver. 23, making the first three strophes, or first half of the Psalm, to end with the alphabetical number 22. Such nicety of arrangement can hardly be accidental. The purport of all three Psalms is to comfort the Israelites under the long dark night of the Babylonish captivity, the gloom of which

begins to be lightened by some streaks of approaching dawn as Book IV. draws to a close, evoking a prayer for their final deliverance. “He made them also to be pitied of all those that carried them captives. Save us, O Lord our God, and gather us from among the heathen to give thanks unto Thy holy name” (Ps, cvi. 46, 47). But these words, with which the last Psalm of Book IV. concludes, show that the Israelites are still in a foreign land. It is not until a new book begins that the joyful day of return is ushered in by the thanksgiving song of praise with which Book V. opens in Ps. cvii. Meanwhile they are encouraged in the three concluding Psalms of Book IV. to look forward to deliverance by arguments deduced.

Ps. civ. from *Creation* and *Providence* = If God so care for the humblest of His creatures (centre ver. 18), how much more for His people? (cf. Matt. vi. 3 0).

Ps. cv. from *Redemption* = If God redeemed His people from Egypt (central ver. 23), is “His covenant” not “for ever”? (ver. 8).

Ps. cvi, from *Grace* If God listened to Moses’ intercession (central ver. 23), and forgave Israel’s great sin, will He not hear similar supplications now? [e.g. Dan. ix. 3-19].[96]

The strophical arrangement of the last six Psalms will assist in tracing the connection of ideas in each.

In Ps, ci. we have the pious resolves of the king of Israel (probably David) for the government of his kingdom. From the resemblance of the ejaculatory prayer in ver, 2, “Oh! when wilt Thou come unto me?” to David’s anxious inquiry,

“How shall the ark of the Lord come unto me?” (2 Sam, vi. 9), when he was deterred by God’s severe judgment on Uzzah from carrying out his desire of bringing the ark of God to Zion, several commentators have referred this Psalm to the same occasion. But the last words of the Psalm forbid this. Zion could not have been named “the city of the Lord” (ver. 8) until the ark of God was placed within its gates. The more probable explanation of David’s prayer is, that like Moses, who after the forty days’ “communing with Him” vouchsafed by the Lord (Ex, xxxi, 18), was thereby incited only the more to long for still more intimate communion, and to pray, “I beseech Thee, show me Thy glory” (Ex. xxxiii. 13); so David, now that the outward, formal presence of God had been granted him by the ark having taken up its abode in his new city, pleads further for the fulfilment of the promise, “In all places where I record my name, *I will come to thee* and bless thee” (Ex. xx. 24) — the occasion perhaps being when he was meditating to build a house for the Lord, after He had given him “rest from all his enemies round about” (2 Sam, vii, 1). The question would press itself upon him, How shall he, a poor frail mortal, frame his life and conduct in a manner befitting the high and responsible position to which God had raised him? In reflecting on the duties required of him, he could not but feel the need of a grace and strength not his own for their due fulfilment, which finds expression in the earnest cry, “Oh! when wilt Thou come to me?” What, then, were the duties incumbent on the king of Israel as the vicegerent of the Almighty, seated “on the throne of the Lord”? (1 Chron. i. 23). These, according to the usual Biblical ideas, are threefold —

I. Vers. 1, 2, as regards God — to act “godly.”
II. Vers. 3, 4, as regards ourselves — to act “soberly.”
III. Vers. 5-8, as regards others — to act “righteously.”

Strophe i. (vers. 1, 2). The Psalmist resolves to make his first and great object to glorify *Jehovah*, as being the true King of Israel, of whom he himself is but the earthly representative, ver. 1, *publicly*, by confession of the mouth praising and magnifying His divine attributes of “mercy and judgment;” and, ver. 2, *privately*, making them the pattern for his personal administration, so as to “act wisely” and “with a perfect heart” within his house before the Lord, if only His presence is vouchsafed to him.

His first thought (ver. 1) and his last (ver. 8) is that it is with “JEHOVAH” as supreme, and with “*the city of* JEHOVAH” that he has to do.

Strophe ii. (vers. 3, 4). As regards his duties to *himself*, of self-restraint and regulation in thought, in act, in heart and approval, he expresses his resolution, negatively and positively, alternately, what he “will not” and what he “will” do.

Strophe iii. (vers. 5-8). In his treatment of *others*, he begins and ends (vers. 5, 8) with the fixed determination to “*destroy*” and show no quarter to high-handed offenders. Who shall “dwell” and who shall “not dwell” with him as members of his household, their character as to faithfulness shall determine (vers. 6a, 7a); who shall “minister” before him in public offices of trust, their perfect truthfulness, or their untruthfulness, shall form the test (vers. 6h, 1h).

PSALM CI.

OF DAVID. A PSALM.

I. *Duty to God.*

1 Of mercy and judgment will I sing;
Unto Thee, O Jehovah, will I hymn.
2 I will act wisely in a perfect way.
Oh! when wilt Thou come unto me?
I will walk with a perfect heart within my house.

II. *Duty to oneself.*

3 I will not set before mine eyes any base thing: [Negative.]
The act of unfaithfulness I hate: [Positive.]
It shall not cleave unto me. [Negative.]
4 A froward heart shall depart from me; [Positive.]
Wickedness I will not know. [Negative.]

III. *Duty to others.*

5 Whoso slandereth in secret his neighbour, him will I *destroy*:
Whoso hath a high look and a proud heart, him will I not suffer.
6 Mine eyes shall be ujion the faithful of the land, that they may dwell with me:
He that walketh in a perfect way, even he shall minister unto me.
7 He shall not dwell within my house that worketh deceit:
He that telleth lies shall not be established before mine eyes.
8 Morning by morning will I *destroy* all the wicked of the land; That I may cut off from the city of Jehovah all workers of iniquity.

In this Psalm we have the prayer of one whom the Lord had “lifted up and cast down” (ver. 10) in the character apparently of one of David’s seed, if we may judge from its being placed between two of David’s Psalms, and from the similarity of many of its expressions to those in Ps. lxxxix. This scion of David’s House or Israel, as an individual, by the severe experience of the captivity in Babylon, had been

taught to feel man’s weakness and perishableness, and to look to the eternal God alone, whose “years are throughout all generations” (ver. 24) — who, though “earth and heavens perish and be changed” (vers. 25, 26), is Himself unchangeable — as alone able to fulfil His gracious promises of redemption. It consists of 3 strophes of 11, 11, and 6 verses.

Strophe i. (vers. 1-11). In the depth of the sufferer’s affliction he beseeches God to hear him and to restore to him the light of His countenance (vers. 1, 2), on 3 pleas of 3 verses each, because he is —

Vers. 3-5. Ready to perish, as being reduced to extreme personal distress.
Vers. 6-8. Deserted and left solitary by friends, and reproached by enemies.
Vers. 9-11. Suffering under God’s anger, and perishable as grass.

Strophe ii. (vers. 12-22). Renouncing, therefore, all dependence on the flesh, he turns to the Eternal God in the next 11 verses (divided into 4 — 3-4 verses), when a glorious prospect unfolds itself to the eye of faith, brightening more and more unto the perfect day, each stage furnishing a new plea for God’s hastening the fulfilment, that men may “fear” (ver. 15), may “praise” (ver. 18), and may “serve the Lord” (ver. 22), from seeing the greatness of His power and mercy to those that have been humbled by affliction.

Vers. 12-15. Day begins to break. The dawn is at hand. God shall “arise,” shedding the beams of His mercy on

Zion. The time fixed in the counsels of God has arrived, and Zion's children are looking with more intense longing for the glorious display of God's might in her deliverance, which shall lead "the nations and kings of the earth to Fear the name of the Lord" (ver. 15).

Vers. 16-18. And now when Zion shall have been rebuilt — when God has appeared in His glory — generation unto generation shall repeat how graciously He has heard the prayer of the destitute, and children's children shall continue to "Praise the Lord" (ver. 18).

Vers. 19-22. Nay, the grand consummation of God's counsels for a fallen world draws nigh. God has looked down on earth to burst the prison-bonds of sin and death, and all "peoples and kingdoms shall be gathered" into the city of God "to Serve the Lord" (ver. 22).

Strophe iii. (vers. 23-28) gathers up and concentrates, as it were, in one focus the two preceding strophes. The Psalmist's helpless distress is but slightly touched, no longer in renewal of his plaint, but, from the confession wrought by God's afflictive discipline, of man's utter weakness, in order to magnify the more the eternity of the Lord's might and mercy, and the assurance that "the children of Thy servants shall continue, and their seed shall be established before Thee" (ver. 28).

PSALM CII

Prayer of an afflicted one, when he is overwhelmed,
And poureth out his complaint before Jehovah.

I. (11 verses). Prayer to he heard because of the very helplessness of the sufferer.

1 O Jehovah, hear my prayer, And let my cry come unto Thee.
2 Hide not Thy face from me:
In the day that I am in distress, incline Thine ear unto me:
In the day that I call, make haste to answer me.
3 For my days are consumed in smoke,
And my bones are burned up as a firebrand.
4 Smitten as grass, and withered, is my heart;
For I have forgotten to eat my bread.
5 By reason of the voice of my groaning,
My bone cleaves to my flesh.
6 I am like a pelican of the wilderness;
I have become as an owl of the ruins.
7 I watch, and am become
As a sparrow alone on the house-top,
8 Mine enemies reproach me all the day:
They that are mad against me curse by me.
9 For I have eaten ashes like bread,
And mingled my drink with weeping,
10 Because of Thine indignation and Thy wrath:
For Thou hast lifted me up, and cast me down.
11 My days are like a shadow that declineth;
And I am withered like grass.

II. (11 verses). Assurance of being heard, so soon as it leads to God and His glory.

12 But Thou, O Jehovah, sittest enthroned for ever,
And Thy memorial is unto all generations.
13 Thou wilt arise, wilt have compassion upon Zion:
For time to have pity upon her, for the set time is come.
14 For Thy servants take pleasure in her stones,
And on her dust they have pity.
15 So the nations shall Fear the Name of Jehovah,
And all the kings of the earth Thy glory;
16 Because Jehovah hath built up Zion,
Hath appeared in His glory;
17 Hath regarded the prayer of the destitute.
And not despised their prayer.
18 This shall be written for the generation to come,
And a people which shall be created shall Praise JAH;
19 Because He hath looked down from the height of His sanctuary;
From heaven Jehovah looked on the earth;
20 To hear the groaning of the prisoner.

To loose those that are appointed to death;
21 That man may declare in Zion the name of Jehovah,
And His praise in Jerusalem;
22 When the peoples are gathered together,
And the kingdoms, to Serve Jehovah.

III. (6 verses).

Yes — the confession thought of man's vanity, and God's unchangeableness, ensures deliverance.

23 He humbled on the way my strength;
He cut short my days.
24 So that I say, O my God, take me not away in the midst of my days.
Thy years are throughout all generations.
25 Of old hast Thou laid the foundations of the earth,
And the heavens are the work of Thy hands.
26 They shall perish, but Thou shalt endure;
Yea, all of them shall wax old like a garment:
As a vesture shalt Thou change them, and they shall be changed:
27 But Thou art the same.
And Thy years shall have no end.
28 The children of Thy servants shall continue, And their seed shall be established before Thee.[97]

The words of ver. 23, "He *humbled* on *the way* my *strength*[98] (cki), He cut short my days," and their connection with ver. 24, "so that I say," etc., seem to receive light from Deut. viii. 2, 16, 17 (to which allusion would appear to be made, as marked by the corresponding words which I have italicized in both quotations), "Remember all *the way* which the Lord thy God led thee these forty years in the wilderness to *humble* thee" (ver. 2), "who fed thee with manna, … that He might *humble* thee," lest "thou *say* in thine heart, My *power* [or *strength*, cki] and the might of mine hand hath gotten me this wealth." In both there is reference to *the way* by which God had led Israel, for in Ps. cii., though an individual would seem to be the speaker, yet it is merely as the leader and

representative of Israel. In both God *humbled* him by the way, and in both it is for the purpose of leading him to the confession, that he has no *strength* of his own to uphold his life, but must look to the eternal God alone as the source of all power, and be taught, by the humbling discipline experienced, what he should "*say*" or not say — in Deuteronomy, *negatively*, lest "thou *say* in thine heart. My power hath gotten me this;" in Ps. cii., *positively*, "so that I say," all power to give or take life is Thine; "O my God, take me not away in the midst of *my days*; *Thy years* are throughout all generations" (ver. 24).

This beautiful Psalm, when or by whomsoever composed, forms a most suitable conclusion to the trilogy ci.-ciii. The connection of thought in the three Psalms, when viewed in relation to each other, would seem to be this —

Ps. ci. Man may form the best and holiest resolutions in all sincerity and firmness of purpose.

Ps. cii. But soon experience of the creature's frailty and insufficiency in himself will constrain him to see and acknowledge that on the eternal and unchangeable Jehovah alone must be built all hopes of strength and continuance.

Ps. ciii. And the conviction thus wrought, if duly improved, will terminate in grateful praise to Jehovah for the blessings of His "healing, redeeming, and renewing" grace to the true Israel of God.

In this Psalm we have 10[99] verses (1-10) subdivided into 5 and 5, in which the Psalmist stirs up his soul to bless God for all His mercies —

Vers. 1-5, to himself and each individual soul;
Vers. 6-10, to His people Israel;

and 12[100] verses (11-22), setting forth the character and dispositions both of the Giver and of the worthy receivers of the mercies; but subdivided into 3 times 4 verses —

Vers. 11-14 characterizing the mercies as those of a father, infinitely great and tender to those that have been brought to fear Him,

Vers. 15-18, their very perishableness calling forth "everlasting mercy," continued to "children's children, to such as keep His covenant,"

Vers. 19-22, from the Almighty Sovereign of all, in praise to whom let all the mightiest as well as weakest in heaven and earth unite.

PSALM CIII.

OF DAVID.

1 Bless, O my soul, Jehovah;
And all that is within me, bless His holy name.
2 Bless, O my soul, Jehovah,
And forget not all His benefits;
3 Who forgiveth all thine iniquity;
Who healeth all thy diseases;
4 Who redeemeth thy life from the pit;
Who crowneth thee with loving-kindness and tender mercies;
5 Who satisfieth thy mouth with good things;
So that thy youth reneweth itself like the eagle's.
6 Jehovah executeth righteous acts.
And judgment for all that are oppressed.
7 He made known His ways unto Moses,
His doings unto the children of Israel.
8 Merciful and gracious is Jehovah,
Long-suffering and abundant in mercy.
9 He will not always chide;
Neither will He keep anger for ever.

10 He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.
11 For as high as heaven is above the earth,
So mighty is His mercy over them that fear Him.
12 As far as the east is from the west.
So far hath He removed from us our transgressions.
13 Like as a father pitieth his children,
So Jehovah pitieth them that fear Him.
14 For *He* knoweth our frame;
He is mindful that we are dust.
15 Frail man! — his days are as grass;
As a flower of the field, so he flourisheth.
16 For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
17 But the mercy of Jehovah is from everlasting.
Yea, even to everlasting, upon them that fear Him
And His righteousness unto children’s children;
18 To such as keep His covenant.
And to those that remember His precepts to do them.
19 Jehovah hath established His throne in the heavens.
And His kingdom ruleth over all.
20 Bless Jehovah, ye His angels,
Ye mighty in strength, that execute His word,
Listening to the voice of His word.
21 Bless Jehovah, all ye His hosts.
Ye ministers of His that execute His pleasure.
22 Bless Jehovah, all ye His works.
In all places of His dominion:
Bless, O my soul, Jehovah![101]

The remarks of Dr. Delitzsch (and Hengstenberg) on the connection of Ps. cvii. (which begins Book V.) with the preceding Psalms of Book IV. are so exactly in consonance with the view I have been led to take of the connection which subsists between all the parts of the Psalter in the form and order in which it has been transmitted to us, that I cannot do better than transcribe them: —

"With this Psalm begins the fifth book. With Ps. cvi. closed the fourth book, the first Psalm of which, Ps. xc, bewailed the manifestation of God's wrath in the case of the generation of the desert, and, in the presence of the prevailing death, took refuge in God the Eternal and Unchangeable One. Ps. cvi., which closes the book, has 'in the wilderness' (vers. 14, 26, bmdbr bammidhbr) as its favourite word, and makes confession of the sins of Israel on the way to Canaan. Now, just as at the beginning of the Book of Deuteronomy Israel stands on the threshold of the land of promise, so at the beginning of this fifth book of the Psalter we see Israel restored to the soil of its fatherland. There it is the Israel redeemed out of Egypt, here it is the Israel redeemed out of the lands of the exile.

"We must not therefore be surprised if Pss. cvi. and cvii. are closely connected, in spite of the fact that the boundary of the two books lies between them. 'Ps. cvii. stands in close relationship to Ps. cvi. The similarity of the beginning ["O give thanks unto the Lord," etc.] at once points back to this Psalm. Thanks are here given in ver. 3 for what was there desired in ver. 47. The praise of the Lord, which was

promised in Ps. cvi. 47 in the case of redemption being vouchsafed, is here presented to Him after redemption vouchsafed.' This observation of Hengstenberg is fully confirmed. The Pss. civ. — cvii. really to a certain extent form a tetralogy; Ps. civ. derives its material from the history of the creation, Ps. cv. from the preparatory and early history of Israel, Ps. cvi. from the history of Israel in Egypt in the desert and in the land of promise down to the exile, and Ps. cvii. from the time of the restoration.

"Nevertheless the connection of Ps. civ. with cv.-cvii. is by far not so close as that of these three Psalms among themselves. These three anonymous Psalms form a trilogy in the strictest sense; they are a tripartite whole from the hand of one author. God's wondrous deeds of loving-kindness and compassion towards Israel from the time of their forefathers down to the redemption out of Egypt according to the promise, and giving them possession of Canaan, are the theme of Ps. cv. The theme of Ps. cvi. is the sinful conduct of Israel from Egypt onwards during the journey through the desert, and then in the land of promise, by which they brought about the fulfilment of the threat of exile (ver. 27); but even there God's mercy was not suffered to go unattested (ver. 46). The theme of Ps. cvii., finally, is the sacrifice of praise that is due to Him who redeemed them out of exile and all kinds of destruction. "We may compare Ps. cv. 44, 'He gave them the *lands of the heathen*;' cvi. 27, [He threatened] 'to cast forth their seed among *the heathen*, and to scatter them in *the lands*;' and cvii. 3, 'out of *the lands* hath He brought them together, out of east and west, out of north and south.' The designed similarity of the expression, the internal connection, and

the progression in accordance with a definite plan, are not to be mistaken here. In other respects, too, these three Psalms are intimately interwoven. In them Egypt is called the ‘land of Ham’ (cv. 23, 27, cvi. 22), and Israel ‘the chosen ones of Jahve’(cv. 6, 43, cvi. 5, cf. 23), etc… . Everything therefore favours the assertion that Pss. cv., cvi., and cvii. are a ‘trefoil’ (*trifolium*), — two Hodu-Psalms [i.e. beginning with idh, *hodu*, ‘O give thanks’] and a Hallelujah Psalm in the middle.”

These remarks of Delitzsch and Hengstenberg bring out in an instance not to be mistaken what we have endeavoured to show from examination of former Psalms: that not only there are *groups* of Psalms which, if we would enter into their full import, must be considered in the relations in which they are placed to each other; but also that of these Psalms there are some so adjusted as to admit of varied combinations, so as to form part of different groups for liturgical purposes, according to the view intended for the time to be made prominent (see p. 131).

Ps. cvii. forms the opening Psalm of Book V. Its first three verses point so plainly to the return from the Babylonish captivity, that the majority of commentators have assigned this as the date and occasion of its composition. Some have gone even so far as to explain every part of the Psalm as referring to the circumstances of the restoration, and interpret the various pictures given of the loving-kindness of God in delivering those who call upon Him in the extremity of distress as parables or figures -under which the miseries of the exile are depicted. The recoil from this strained interpretation has led other commentators to the

opposite extreme, and in their zeal to controvert it they have denied that the Psalm "is historical, or designed to celebrate the return from the Babylonish captivity; the four or five groups or pictures" of sufferers delivered in the last extremity being quite general, and merely "samples taken from the broad and varied record of human experience." [102] All this may be true, and yet it in no way invalidates the conclusion drawn from the first three verses, which clearly mark the historical occasion which called forth the composition of the Psalm, "*O give thanks* unto the Lord. Let the redeemed of the Lord say so, whom He hath *redeemed from the hand of the enemy*, and *gathered* them out of the lands, from the east and from the west, from the north and from the south." These words stand apart at the head of the Psalm, perfectly independent of the analogous instances of redemption described in the sequel, and define distinctly the circumstances of those who are called upon to join in the song of thanksgiving, as having been redeemed out of all the countries round about and restored to their own land. Such language could have been applied to Israel at no earlier stage of their history than the restoration. But all hesitation must vanish when we observe the unmistakeable allusions to the words italicized above in Ps. cvii. to those now italicized in Ps. cvi., He *redeemed* them from the *hand of the enemy* (ver. 10), "He made them also to be pitied of all those that carried them captives. Save us, O Lord our God, and *gather* us from among the heathen, to *give thanks* unto Thy holy Name" (cvi. 46, 47).

The position of Ps. cvii. in the Psalter, as opening Book V. (if we have been correct in assigning Book IV. to the period of the Babylonish captivity), determines the place in

Israel's history, designed to be recalled by Book V., to be that immediately following the restoration, when the first and main object of public concern was the rebuilding of the temple. This was the subject of Cyrus's decree, as we read in the first words of Ezra i. 2-4; and in the second month of the second year after their arrival, the foundation of the temple was laid under the presidency of Zerubbabel their prince and Joshua their high priest. The adversaries of Israel, however, were successful in arresting its progress for some fifteen years, when, in consequence of a second decree issued by Darius, they were permitted to resume the building under the encouragement of the prophets Haggai and Zechariah, and on its completion the dedication of the house was kept with great solemnity and rejoicing. To celebrate this occasion the series of 12 Psalms (cvii.-cxviii.), which we are now about to consider, seems to have been arranged and in part composed. They are 12 in number — to signify the reconstitution of all Israel; for although the greater part of those who returned consisted of the tribes of Judah and Benjamin, still there were members of all the 12 tribes who united themselves to their brethren. Accordingly the writer of the Book of Ezra almost always designates the people as "Israel" (some 39 times), and states particularly that "at the dedication of the house of God a sin-offering was made *for all Israel, twelve* he-goats, according to *the number of the tribes of Israel*" (vi. 17); and again, on Ezra's going up to Jerusalem about 60 years afterwards, in the reign of Artaxerxes, the additional children of the captivity who came up with him "offered burnt-offerings unto the God of *Israel, twelve* bullocks for all Israel … and twelve he-goats for a sin-offering" (viii. 35).

The series is most appropriately introduced by a thanksgiving hymn (Ps. cvii.) for the redemption of Israel from the Babylonish captivity, and closed by a corresponding song of praise (Ps. cxviii.), the theme of which is a thanksgiving for the completion of the second temple.[103] Enclosed between these is an inner series of 10 Psalms (cviii.-cxvii.), beginning with a Davidic trilogy (Pss. cviii.-cx.), which forms, as it were, the keynote or overture to the 7 succeeding melodies (Pss. cxi.-cxvii.). This heptade is most distinctly marked, and arranged according to the more usual division of the 7 (3-1-3), since it consists of 3 Psalms beginning with hallelujah (cxi.-cxiii.), and 3 ending with hallelujah (cxv.-cxvii.), grouped around a central Psalm (cxiv.), which is distinguished from the rest by having no hallelujah either at the beginning or end.

Psalm cviii., the first of the Davidic trilogy, is made up of two portions of old Psalms of David joined together (Pss. lvii. 7-11, and lx. 5-12), in order to recall anew the promises made to Israel and their king of the full possession of their destined inheritance, and the subjugation of their enemies. This is followed by Ps. cix., in which David commits the avenging of his cause to God against a wicked and treacherous enemy who “fought against him without a cause” (ver. 3) when he was in deep distress, and prays to God, “Help me, O Lord my God: O save me according to Thy mercy,” from the utter destruction that threatened to overwhelm him, “that they may know that this is Thy hand: that Thou, Lord, hast done it” (vers. 26, 27). The trilogy is closed by the crowning revelation and blessing granted to David as king of Israel, of a descendant to be raised up to him so far surpassing aught that was human, that David

styles him “my Lord,” and God seats him on His throne at His own right hand, and not only assures to him a final triumph over all his adversaries, but with the solemn sanction of an oath invests him with the united dignity of King and “Priest for ever after the order of Melchizedek,” for the accomplishment of God’s declared purpose for Israel to be to Himself “a kingdom of priests” (Ex. xix. 6).

The 7 Psalms which follow, with their 7 hallelujahs,[104] have as their central subject, in Ps. cxiv., Israel’s exodus or deliverance from the Babylonish captivity, which is here likened to the older exodus from Egypt, and the wonders of Almighty power which accompanied the earlier deliverance are recalled for their present encouragement. Eound this central Psalm are grouped two triads of Psalms. The first triad (Pss. cxi.-cxiii.) gives praise more for what God is in Himself, and has just shown Himself to he to Israel, as an earnest of what He still further will do for His people —

Ps. cxi. depicts Him as being possessed of a “righteousness that endureth for ever” (ver. 3), “gracious and full of compassion” (ver. 4), “ever mindful of His covenant” (ver. 5), and that “hath commanded His covenant for ever” (ver. 9).

Ps. cxii. represents Him as requiring in him who would participate in His blessings, that he shall reflect the character of Him who created him in His image [105] — that he shall become possessed like Him of a “righteousness that endureth for ever” (vers. 3 and 9), be “gracious and full of compassion” (ver. 4), and as the Lord’s “commandments are sure, established for ever and ever”

(Ps. cxi. 7, 8), so (Ps. cxii. 7, 8) “his heart be fixed, established, and not afraid, until” in recompense God give him to “see his desire upon his enemies,” while “the desire of the wicked shall perish” (ver. 10).

And finally, as completing the first trilogy, Ps, cxiii. praises God as glorious and exalted, yet condescending to “raise the poor out of the dust” (ver. 7), “and to make the barren woman [Zion, cf. Isa. liv. 1] to keep house and be a joyful mother of children” (ver. 9).

The second triad, or last three Psalms of the heptade (cxv.-cxvii.), while all three ascribe the “glory” of Israel’s deliverance to the “mercy” and “truth” of Jehovah alone (cxv. 1, cxvi. 1 and 10, cxvii. 2), inculcate at the same time the requital which the Lord expects in return.

Ps. cxv. deprecates giving any share of the “glory” due to God’s “mercy and truth” (ver. 1) to idols, in which there is no truth nor trust (vers. 4-8), and enjoins on all to “trust in the Lord” (vers. 9-11); and to “praise” and “bless” the mercy of the Lord, who already “hath been mindful of us,” and “will bless” and “increase more and more” His people (vers. 12-18).

In Ps. cxvi. this requital Israel professes already in part to have made, and expresses the desire still further to “render unto the Lord for all His benefits” (ver. 12) — by the “Love” (ver. 1) which the experience of His mercy has called forth (vers. 1-9); and by the “Belief” (ver. 10), or trust in Him, which has been called forth by the experience of the truth of the Lord (in contrast to whom “all men are liars,” ver. 11).

Ps. cxvii. closes the triad with an invitation to “all nations and peoples” to unite in praising, and participating in, the “mercy and truth of the Lord” towards Israel.

These Psalms all lead up to the grand “*Te Deum*” or Triumphal Song of Praise, Ps. cxviii., with which this series concludes.

The structural connection of the whole of this magnificent liturgical service will be more clearly seen from the following tabular arrangement: —

Psalm cvii. Thanksgiving for the redemption of Israel from the Babylonish captivity.

Trilogy of Davidic Psalms, to call to remembrance the promises made to Israel and their king.

I Psalm cviii. Recounts the promise of the entire inheritance (vers. 7, 8), and subjugation of every — the most inveterate foe, made to Israel’s king (vers. 9-13);

Psalm cix. “Who yet shall incur causeless persecution from the wicked, calling for righteous retribution (1-11) — judgment without mercy; to him who showed no mercy (12-20), and mercy to deliver the sufferer, in order that the adversaries may see God’s “hand” in it and “be ashamed,” and God’s “servant rejoice” (21-31);

Psalm cx. Who, finally, shall be exalted as “lord” over all, and with his willing host of priestly warriors, as king and “priest for ever,” subdue all enemies to himself.

The seven Hallelujah Psalms call to praise the Lord;

H A L L E L U J A H *at the end*

Psalm cxi. For His past work of redemption, “giving to His

people the heritage of the heathen” (central ver. 8), as an earnest for the future, since “He will remember for ever His covenant” (vers. 5, 9).

Psalm cxii. For the “blessedness” (1) and “everlasting remembrance” (central ver. 6) bestowed in recompense on the “righteous” (2, 3, 5, 6, 9) who “fear Him” (1), while “the desire of the wicked shall perish” (10).

Psalm cxiii. For the condescending mercy of the Most High in “raising up” the poor and needy,” and giving to “the barren that did not bear” (Isa. liv. 1), “to be a joyful mother of children.”

Psalm cxiv. The exodus recently experienced, while it recalls the past, foretokens a new and more glorious exodus to come;

H A L L E L U J A H *at the end*

Psalm cxv. For the accomplishment of which we pray, not for aught in ourselves, but “for Thy mercy and Thy truth’s sake” — truth worthy of all “trust,” while there is none in “idols” (4-11) — mercy, of which also we have already had a foretaste (12-18);

Psalm cxvi. Which have called forth in us in part the desired requital — “I love” for Thy mercy vouchsafed, “because the Lord hath heard my supplication” (1, and 1-9). “I believe” (10) and trust the Lord for His truth, for “all men are liars” (11), and “I will call on Him” (2 and 13), and “pay my vows” (10-19).

Psalm cxvii. “Praise [then] the Lord, all ye nations” for “His MERCY and TRUTH” vouchsafed to us, in which “all peoples” are invited to partake.

Psalm cxviii. Thanksgiving for the completion of the temple.

That these Psalms were considered by the Jews to be connected is evident from the latter half of them (Ps. cxiii. to cxviii.) forming the *Lesser Hallel*, which is still repeated at every celebration of the Passover. For the better appreciation of their bearing and import, let us examine the strophical arrangement of each, and observe the connection of thought which attention to this arrangement brings out.

As to the strophical arrangement of Ps. cvii. there can be very little question, since its principal features are very distinctly defined. After a preface of three verses, rendering thanks for the redemption of Israel from the lands of their dispersion, with the prayer for which, and promise of "thanks" when answered, the preceding Psalm had ended (Ps. cvi. 47), God's providential mercy in delivering the afflicted when they cry unto Him is exhibited in four strophes, each setting forth a special instance. Some commentators regard these as parables of Israel's redemption from the Babylonish captivity under the figures of — 1. "Wanderers in the wilderness and brought to an inhabited city (vers. 4-9); 2. Prisoners rescued from a dungeon (vers. 10-16); 3. Sick and dying men restored to health (vers. 17-22); and 4. Mariners preserved amidst a fearful storm at sea, and brought safe to their desired haven (vers. 23-32). The close of each strophe is marked by a refrain, expressive — 1st, of the deliverance of the sufferers, "Then they cried unto the Lord" etc, (2 verses); and 2nd, of their thanksgivings, "Oh that men would give thanks to the Lord for His mercy," etc. (2 verses). Greater symmetry, however, will be introduced into the arrangement if we consider the Psalm as consisting of two

almost equal halves, vers, 1-22 (the full alphabetical number 22) and vers. 24-43 (21, or 3 sevens; compare for the combination of the two numbers, Pss. xxv. and xxxiv,, pp. 64-72). The first half will be seen to consist of the introit (vers, 1-3) and 3 strophes, evidently forming a symmetrical whole by themselves, since the first (vers, 4-9) and last (vers, 17-22) consist of 6 verses each, separated by a strophe of 7 verses (vers, 10-16). The second half will consist of 2 strophes of 10 verses each (vers, 22-32 and 33-42), closed by the epode (ver. 43), “Whoso is wise will observe these things,” etc. The first of its two strophes (vers. 23-32), though connected in so far with the three preceding by the repetition of the refrain, yet differs from them in having 10 verses, and lengthemng the refrain to 5 verses (3 being assigned to the deliverance, forming, with the 2 verses of thanksgiving, together 5) in order to correspond with the preceding 5 of the storm and complete the 10 verses of the strophe. In conclusion, the final strophe of 10 verses (33-42) reminds those so lately rescued from captivity how righteously in God’s providence the prosperity of a land is made to follow the moral state of its people.

Ps. cviii., the first of the Davidic trilogy, is made up of two portions of old Psalms of David, joined together so as to form 3 strophes —

Strophe i (vers. 1-5). Now that God has turned back again the captivity of Zion, the harp of ancient times is called upon, in words borrowed from Ps. Ivii. 7 — 11, to reawake and proclaim the praises of God’s “Mercy and Truth among the peoples and nations.”[106]

The rest of this composite Psalm is taken from Ps. lx. 5-12, and forms two strophes of 4 verses each.

Strophe ii. (vers. 6-9) entreats God’s aid and response to the petition to fulfil His promises to His people and king, of the full possession of their destined inheritance; and

Strophe iii. (vers. 10-13), to grant that Divine help, which they have been taught can alone avail, for the conquest of their most inveterate enemy (cf Isa. lxiii. 1-6).

PSALM CVIII.

A SONG. A PSALM OF DAVID.

I.

1 Fixed is my heart, O God;
I will sing and harp, Yea, even with my glory.
2 Awake up, psaltery and harp;
I will awake the dawn.
3 I will give thanks unto Thee among the peoples, O Jehovah,
And I will harp unto Thee among the nations.
4 For great above the heavens is Thy mercy,
And unto the clouds is Thy truth.
5 Be Thou exalted above the heavens, O God,
And above all the earth Thy glory.

II.

6 That Thy beloved ones may be delivered,[107]
Save with Thy right hand, and answer us.
7 God hath spoken in His holiness;
I will rejoice, I will portion out Shechem,
And the valley of Succoth I will mete out.
8 Mine is Gilead; mine Manasseh;
And Ephraim is the defence of my head;
Judah is my ruler’s staff;
9 Moab is my wash-pot;
Upon Edom will I cast my shoe;
Over Philistia will I shout aloud.

III.

10 Who will bring me into the fortified city?
Who hath led me unto Edom?
11 Is it not Thou, O God, who hast cast us off.
And goest not forth, O God, with our hosts?
12 O give us help from the adversary:
For vain is the deliverance of man.
13 Through God we shall do valiantly;
And He will tread down our adversaries.[107]

Ps. cix. If we look at the position assigned to this Psalm, as placed between two distinctly prophetical Psalms (cviii. and cx.), the former recounting God's promises to Israel's king and people of full possession of the destined inheritance, and the latter predicting his exaltation to share the throne of Jehovah as an ever-living king and priest, and the subjugation of all enemies to him and his "willing" host clad in "garments of holiness," it seems evident (whatever might have been the circumstances or feelings which lirst called forth the Psalm) that its import and teaching to Israel, as forming part of the national hymn-book, would be an awe-inspiring dread of incurring the retributive justice of God against the merciless adversary and persecutor of the king whom He was to raise up as "leader and commander to the peoples" (Isa. Iv, 4).

If, as many commentators suppose, the Psalm was called forth by the turning against David of his trusted and intimate friend Ahithophel, as leader to those whose resolve (on occasion of Absalom's rebellion) was, "We will not have this man to reign over us," the appositeness will be obvious of its typical application by St. Peter to Judas, "which was guide to them that took Jesus" (Acts i. 16).

The Psalm consists of 3 strophes, the division of which by verses is — strophe i., 5-1-5; strophe ii., 4-1-4; strophe iii., 5 — 1 — 5: the single verse in the middle of each strophe concentrating, as it were, its essence, so that the substance of the whole Psalm might be epitomized in their words —

Ver. 6. Set thou a wicked man over him;
And let Satan stand at his right hand.

Ver. 16. Because that he remembered not to show mercy,
But persecuted the poor and needy man,
And the broken in heart to put him to death.

Ver. 26. Help me, O Jehovah my God;
Save me according to Thy mercy.

The theme of the Psalm might be described: "*God's retributive justice invoked for the persecuted servant of God against his merciless adversary.*"

Strophe i. 1-11. As the persecutor without cause rewarded evil for good, set Thou an inexorable judge, with an accusing adversary, over him (central ver. 6), to repay to him corresponding retribution as to life, family, and property (7-11, and cf. commandments vi., vii, viii. of Decalogue, Ex. xx. 13-15).

Strophe ii. 12-20. Let no mercy be shown to him, nor those connected with him, because (central ver. 16) he showed no mercy; and let his cursing return on himself (17-20).

Strophe iii. 21-31. But "for Thy Name's sake" [="Jehovah God, merciful and gracious," etc., Ex. xxxiv. 6] deliver me, and (central ver. 26) "save me according to Thy mercy,"

that men may see Thy retributive justice, and “Thy servant may rejoice and praise Thee” as the Advocate and Saviour of the poor (27-31).

PSALM CIX.

TO THE CHIEF MUSICIANS OF DAVID. A PSALM.

I.

1 O God of my praise, be not silent;
2 For a wicked mouth and a mouth of deceit have they opened against me:
They have spoken against me with a lying tongue.
3 Yea, with words of hatred have they compassed me about;
And fought against me without a cause.
4 For my love they are my adversaries: But I [give myself] unto prayer.
5 And they have laid upon me evil for good,
And hatred for my love.
6 Set Thou a wicked man over him;
And let an adversary stand at his right hand.
7 When he is judged, let him go forth guilty;
And let his prayer become sin.
8 Let his days be few;
His office let another take.
9 Let his children be fatherless,
And his wife a widow.
10 Let his children wander to and fro, and beg;
And seek [their bread] far from their ruined homes.
11 Let the extortioner lay snares for all that he hath;
And let strangers despoil his labour.

II.

12 Let there be none to continue mercy unto him;
Neither let there be any to pity his fatherless children.
13 Let his posterity be cut off;
In the next generation let their name be blotted out.
14 Let the iniquity of his fathers be remembered with Jehovah;
And let not the sin of his mother be blotted out.
15 Let them be before Jehovah continually.
And let Him cut off the memory of them from the earth.
16 Because he remembered not to show mercy,
But persecuted the poor and needy man,
And the broken in heart to slay him.

17 And he loved cursing, and it came unto him;
And he had no delight in blessing, and it was far from him.
18 And he clothed himself with cursing as his garment,
And it came like water into his inward parts,
And like oil into his bones.
19 Let it be unto him as the raiment he putteth on,
And for the girdle wherewith he is girded continually.
20 This is the reward of mine adversaries from Jehovah,
And of them that speak evil against my soul.

III.

21 But Thou, O Jehovah Lord, take part with me for Thy Name's sake:
Because Thy mercy is good, deliver me.
22 For I am poor and needy,
And my heart is wounded within me.
23 Like the shadow, when it lengtheneth, am I gone:
I am driven away as the locust.
24 My knees have become weak through fasting;
And my flesh hath fallen away from fatness.
25 And I — I am become their byword:
They look on me, they shake their head.
26 Help me, O Jehovah, my God:
Save me according to Thy mercy.
27 That they may know that this is Thy hand;
'Twas Thou, Jehovah, hast done it.
28 They may curse, but Thou wilt bless:
They rose up, and were ashamed; and Thy servant rejoiceth.
29 Let mine adversaries be clothed with dishonour.
And be wrapped in their own shame as a mantle.
30 I will give thanks greatly to Jehovah with my mouth,
And in the midst of many will I praise Him.
31 For He standeth at the right hand of the needy,
To save him from the judges of his soul.

Ps. cx. closes the Davidic trilogy, Ps. cviii. recounting the Divine promises to Israel's king and people, Ps. cix. "the sufferings of the Christ," and Ps. cx. "the glories that should follow." Its strophical arrangement, consisting as it does of 7 verses, accords with the usual division of the seven, three verses on either side being arranged around a central verse (ver. 4), which forms the animating heart of the whole. The first 3 verses state the conditions necessary

for the victory over the powers of evil, for which David feels that neither he nor his people are competent. For this there needs a king who should share the throne and might of the Almighty, and be accompanied by a host of self-devoted priestly warriors, clad in the beauteous garments of holiness, pure, lovely, and numerous, and in all the freshness of youth, like the dewdrops from the womb of the morning.

Ver. 4. But for this end omnipotence alone will not suffice to train and qualify Israel for the accomplishment of their high calling to be a “kingdom of priests” and an “holy nation” (Ex. xix. 6) unto the Lord. The holiness and mercy (Heb. ii. 17) of a priest must be added to the might of the king — of One both king and “priest for ever,” since he must reign till all enemies are put under his feet, and till the hearts of “all the nations of the earth” are subdued and sanctified,

The last three verses (5-7) depict the progress of the contest. Jehovah is now at the right hand of the Messiah as his helper (cf. Ps. xvi. 8, cxxi. 5, but especially cix. 31). The whole earth is one great battle-field, the enemy being laid prostrate on every side. “He has wounded the head [sing. Heb.] over the wide earth,” seems obviously to allude to the bruising of the head of the great Enemy in Gen. iii. 15; while to the untiring prosecution of his work[108] — stooping down, as it were, like Gideon’s select band (Judg. vii. 5-7), but for a moment to “drink of the brook in the way” — is ascribed the triumphant completion of his work; “therefore shall he lift up the head.” The expression is chosen apparently to mark the uninjured and erect state of the

victor’s, in contrast with the fatal bruising of the prostrate enemy’s head.

PSALM CX.

A PSALM OF DAVID.

1 The oracle of Jehovah unto my Lord, “Sit thou at my right hand,
Until I make thine enemies thy footstool.”
2 The rod of thy strength shall Jehovah stretch out of Zion:
Rule thou in the midst of thine enemies.
3 Thy people shall offer themselves freely in the day of thy power,
In beauteous vestments of holiness:
From the womb of the morning thou hast the dew of thy youth.
4 Jehovah hath sworn, and will not repent:
“Thou art a Priest for ever
After the order of Melchizedek.”
5 The Lord is at thy right hand;
He hath smitten through kings in the day of his wrath.
6 He shall judge among the nations: it is full of dead bodies;
He has smitten through the head over the wide earth.
7 Of the brook in the way shall he drink:
Therefore shall he lift up the head.

The two following Psalms (cxi., cxii.), forming part of a hallelujah trilogy, are alphabetical Psalms — each line beginning with a letter of the alphabet in strictly regular succession (22 letters and lines, therefore, in all). This artifice, however, is not to be regarded as adopted merely to aid the memory in recalling a series of gnomic sentences strung together with slight connection or purpose. Much care, it will be observed, has been expended even in adjusting the outward form. While two letters are assigned generally to each verse, there is a departure from this in the last two verses, which have three letters each allotted them in both Psalms — stamping thus on the composition, in respect to its verses, the symbol of *completeness* (ten), instead of the meaningless *eleven*. This peculiarity in vers.

9, 10, to an eye practised in parallelistic arrangement, at once marks them off as forming the third strophe, while the correspondence of its six lines or letters with the six which begin the Psalm indicates the probable extent of the first strophe, since the first and the last (the beginning and the end) generally correspond. The presumption thus formed is confirmed by finding that *ten* letters or lines are left for the central strophe, which has for its centre (and for the central thought of the Psalm, around which the whole revolves) ver. 6, with two quatrains on either side, the extreme lines of which (the 1st and 4th) are parallel.[109]

This carefully elaborated outward structure, in place of superseding, aids in tracing the inner connection of thought.

In Ps. cxi., strophe i. (1-3), the Psalmist expresses his desire of giving thanks, both in the private and public meetings of God's worshippers, for the greatness, majesty, and righteousness of all His providential works.

Strophe ii. (4 — 8). Specially His ever memorable dealings in the past, so "gracious and compassionate" in pardoning the sins and supplying the wants of "them that fear Him," give the assurance that "He will remember for ever His covenant." However powerful may be the enemies that oppose (Babylonians, Persians, Samaritans, etc.) —

Ver. 6. The power of His works He showed to His people, In giving them the heritage of the nations of old, by dispossessing the Canaanites, and giving the inheritance of the land He had promised to our forefathers; and what He

did in the past is a certain guarantee of the final victory over every enemy which He will accomplish for His people. “For the works of His hands are truth and judgment — being done in truth and uprightness” (vers. 7a, 8b); but His people must remember also that “Faithful are all His precepts, established for ever and ever” (vers. 7b, 8a), and must be obeyed if they are to expect His “judgment” to be in their favour, and His promises to be verified to them. Thus the first line of ver. 7 corresponds with the last line of ver. 8, while the two intermediate lines are parallel.

Strophe iii. (9, 10). “Redemption [then, be it kept in mind,] He sent to His people” in the past, and can again. His covenant is for ever sure, but “holy and to be feared is His name.” This “fear of Jehovah is the beginning [or perhaps better, the *chief point*, rosh = κεφάλαιον] of wisdom,” the evidence of a sound “understanding.” “His praise [the ground for which He should be praised] standeth fast for ever.” Therefore —

Ps. cxii. [Praise ye Jah]. “Hallelujah. Blessed is the man that *feareth* Jehovah,” Thus Ps. cxii. catches up the thoughts of Ps. cxi., transcribing, as it were, the acts and character of the Lord into those of the man who may look for God’s blessing; namely, only in so far as he reflects God’s character — above all, in that he has renounced sin and received into his heart that “righteousness that standeth fast for ever” (cxi. 3), to which special prominence is given by the double repetition, “His righteousness standeth fast for ever” (cxii. 3, 9), and by the everlasting stability and remembrance which the possession of this

character will ensure him, being made the central point of the Psalm.

Ver. 6. For he shall not be moved for ever:
In everlasting remembrance shall be the righteous.

The two Psalms thus answer exactly to each other in thought as in structure. “The one sets forth God, His work and His attributes; the other tells us what are the character and work of those who fear and honour God. Thus in cxi. 3 it is said of Jehovah that ‘His righteousness standeth fast for ever;’ in cxii. 3 the same thing is affirmed of the man that feareth Jehovah. In cxi. 4 it is declared of Jehovah that ‘He is gracious and of tender compassion;’ in cxii. 4 the same character is given of the upright. In the 111th Psalm the faithfulness of Jehovah to His covenant is magnified (vers. 5, 9); in the 112th the faithfulness of the righteous man, his trust in Jehovah, is exhibited (vers. 7, 8).” [*The Book of Psalms*, by J. J. Stewart Perowne, B.D.]

PSALM CXI

HALLELUJAH!

I.

1 a I will give thanks to Jehovah with my whole heart,
b In the meeting of the ujariglit, and the congregation.
2 g Great are the works of Jehovah,
d Sought out of all them that delight therein.
3 h Full of honour and majesty is His work;
v And His righteousness standeth fast for ever.

II.

4 z To be remembered hath He made His wonderful works:
k Gracious and compassionate is Jehovah.
5 ‘t Meat He gave to them that fear Him:
i He will remember for ever His covenant.

6 c The power of His work He showed to His people,
l In giving them the heritage of the nations.
7 m The works of His hands are truth and judgment;
n Faithful are all His precepts.
8 s Established for ever and ever;
y Being done in truth and uprightness.

III.

9 p Redemption He sent to His people;
x He hath commanded for ever His covenant: q Holy and to be feared is His name.
10 r The beginning of wisdom is the fear of Jehovah:
w A good understanding have all they that do those things:
t His praise standeth fast for ever.[110]

PSALM CXII.

HALLELUJAH!

I.

1 a Blessed is the man that feareth Jehovah,
b That in His commandments delighteth greatly!
2 g Mighty upon earth shall be his seed,
d The generation of the upright shall be blessed.
3 h Wealth and riches are in his house;
v And his righteousness standeth fast for ever.

II.

4 z There ariseth in the darkness light to the upright:
k Gracious, and compassionate, and righteous is he.
5 ‘t Well is it for the man that dealeth graciously and lendeth:
i He shall maintain his cause in judgment.
6 c For he shall not be moved for ever:
l In everlasting remembrance shall be the righteous.
7 m Because of evil tidings he shall not be afraid:
n Fixed is his heart, trusting in Jehovah.
8 s Established is his heart, it shall not be afraid,
y Until he see his desire upon his adversaries.

III.

9 p He hath dispersed, he hath given to the needy;
x His righteousness standeth fast for ever;
q His horn shall be exalted in glory.

10 r The wicked shall see it, and be grieved;
w His teeth he shall gnash, and melt away:
t The desire of the wicked shall perish.

Ps, cxiii. is marked as the third or concluding Psalm of the first trilogy by beginning and ending with hallelujah, and, as Hengstenberg remarks, by its consisting of 3 strophes, each with 3 verses (and 6 lines), and a threefold call in the first three to praise “the Name of Jehovah.”

Strophe i. Praise Jehovah — as to His Name, evermore and everywhere.

Strophe ii. Praise Jehovah — as exalted and glorious, yet condescending.

Strophe iii. Praise Jehovah — as merciful and bounteous to His poor and oppressed people, and to the long - forsaken daughter of Zion again to become “a joyful mother of children.”

PSALM CXIII.

HALLELUJAH! I. 6 LINES.

1 Praise, O ye servants of Jehovah,
Praise the Name of Jehovah.
2 May the Name of Jehovah be blessed
From this time forth and for evermore.
3 From the rising of the sun, to the going down of the same.
Praised be the Name of Jehovah.

II. 6 lines.

4 High above all nations is Jehovah,
Above the heavens is His glory.
5 Who is like unto Jehovah our God?
Who sitteth throned on high,
6 Who bendeth down low to look On the heavens and on the earth!

III. 6 lines.

7 Who raiseth up from the dust the feeble.
From the dunghill He lifteth up the needy; .
8 To set him with princes,
Even with the Prince of His people.
9 Who maketh her that was barren to keep house,
A joyful mother of children.[111]
Hallelujah!

Ps. cxiv. consists of 4 strophes, each consisting of 2 verses, and 4 lines. This strikingly beautiful and graphic Psalm, while it depicts the irresistible power and majesty of the Almighty, manifested formerly in the early deliverance of His people from Egypt, and now once more reproduced in their recent deliverance from Babylon,[112] seems yet, by the turn the Psalmist gives to his expression in the last quatrain," At the presence of the Lord, *tremble*, O earth!" to point to a yet grander manifestation to come, of the redemptive might of Jehovah described in singular terms by the contemporary prophet Haggai, ii. 6, "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land."

PSALM CXIV.

1 When Israel went forth out of Egypt,
The house of Jacob from a people of strange language;
2 Judah became his sanctuary,
Israel His dominion.[113]
3 The sea looked, and fled;
Jordan turned back.
4 The mountains skipped like rams,
The hills like the young of the flock.
5 What aileth thee, O thou sea, that thou fleest?
Thou Jordan, that thou turnest back?
6 Ye mountains, that ye skip like rams?
Ye hills, like the young of the flock 1

7 At the presence of the Lord — tremble, thou earth,
  At the presence of the God of Jacob;
8 Who turneth the rock into a pool of waters,
  The flintstone into a fountain of waters.

Ps. cxv. consists of 5 strophes (scheme 3, 4, 4, 4, 3), which, with Koster, Ewald, Tholuck, etc., I am inclined to distribute among different choirs.

In strophe i. (vers. 1-3, 3 verses, to which strophe v. corresponds) the congregation prays Jehovah to keep His people, not for any merit in them, but in vindication of His own Name, for His "Mercy and Truth's sake" (impugned by the taunts of the heathen, "Where is now their God?"), by showing Himself the all-powerful God of heaven.

This is followed by 3 strophes, of 4 verses each, strophes ii. and iv, proceeding from the priests, while the central strophe iii. would be sung, the first line of each verse by a single voice, and the second in response by the whole choir.

In strophe ii. the priests enlarge on the un-*truth*-fulness and un-*trust*-worthiness of the idols, which have the semblance of "mouth, eyes, ears," etc., and yet are utterly powerless to make use of them themselves, or to help others. This prepares for the central thought of the Psalm, strophe iii., the acknowledgment of the utter weakness and folly of their worshippers in trusting for help to what their own hands have made, and the consequent call on all ranks in Israel to "trust in Jehovah" alone.

In strophe iv. the priests again, now that the "Truth" and trustworthiness of Jehovah has been recognised, in contrast with the untruthfulness and untrustworthiness of idols,

turn to the other side of Jehovah's character. His "Mercy," in part already manifested in the tokens of returning favour which He has shown to Israel ("Jehovah hath been mindful of us"), as a guarantee that He will go on to bless all classes in Israel (vers. 12, 13), — in confidence of which they pronounce directly (vers. 14, 15) their priestly benediction on the people in terms reminding them of the Melchizedek-blessing promised in Ps. cx. 4.

In strophe v. the close, as frequently, corresponds and reverts to the opening. In strophe i. the congregation prayed for God's help and protection to His people. Strophe v. expresses their faith in their prayer being granted. Jehovah, whose rule all the hosts of heaven obey, gave the "earth" to be the possession of man, only in order that His praise may be established in it, as already in "the heavens." Remembering this, and that He cannot, therefore, permit His people (chosen for this very purpose as "a kingdom of priests" to bring all unto Him) to be overpowered and put to death by their idolatrous enemies, Israel resolves to despond no more, but with hopeful and thankful hearts to "bless Jah from this time forth and for evermore."

PSALM CXV.

I.

The Congregation.

1 Not unto us, O Jehovah, not unto us, But unto Thy Name[114] give glory,
For Thy Mercy, for Thy Truth's sake.
2 "Wherefore should the nations say,
"Where now is their God?"
3 But our God is in the heavens;
Whatsoever He pleased He hath done.

II.

The Priests.

4 Their idols are silver and gold,
The work of men’s hands.
5 A mouth have they, but they speak not;
Eyes have they, but they see not;
6 Ears have they, but they hear not;
A nose have they, but they smell not;
7 They have hands, but they handle not;
They have feet, but they walk not;
No sound make they with their throat.

III.

Single voice and Choir alternate.

8 Like unto them shall be they that make them,[115]
Every one that trusteth in them.
9 O Israel, trust thou in Jehovah;
He is their help and their shield.
10 O house of Aaron, trust ye in Jehovah;
He is their help and their shield.
11 Ye that fear Jehovah, trust in Jehovah;
He is their help and their shield.

IV.

The Priests.

12 Jehovah hath been mindful of us;
He will bless:
He will bless the house of Israel;
He will bless the house of Aaron;
13 He will bless them that fear Jehovah:
Both small and great.
14 May Jehovah increase you more and more,
You and your children!
15 Blessed be ye of Jehovah,
The Maker of heaven and earth! [116]

V.

The Congregation.

16 The heavens are the heavens of Jehovah,
And the earth hath He given to the children of men.
17 The dead praise not Jah,
Neither any that go down into silence.
18 But we, we will bless Jah,
From this time forth and for evermore. Hallelujah!

Ps. cxvi. We are indebted to the Septuagint[117] for preserving the true division of this Psalm, which has been mistaken by many of the modern commentators (Koster, Ewald, Tholuck, Hupfeld, Perowne, etc.). It consists of 2 strophes, one of 9 verses (4-1 — 4) and the other of 10 (5 + 5), the keywords of which are those with which they begin.

Ver. 1. "I Love,"[118] because of Jehovah's "Mercy" vouchsafed in hearing and delivering me when I called.

Ver. 10. "I Believe,"[119] because of Jehovah's "Truth" in showing Himself faithful to His word of promise, unlike "men,"whom I found to be "all liars" (ver. 11) — not to be trusted; cf. Ps. cxviii. 8, 9.

Both strophes end with the requital which the Psalmist engages to make for God's Mercy and Truth. For the Mercy shown, he will prove his "Love" by his "soul returning to rest" in quiet dependence on God, and by "walking before the Lord[120] in the lands of the living" (vers. 7 and 9), For His Truth, which He has made good to him, the Psalmist will give the proof of his abiding "Belief" in it, by "speaking" aloud (ver. 10), and publicly declaring his faith — "calling upon the Name of the Lord" (vers. 13 and 17), and "paying his vows unto the Lord in the presence of all His people" (vers. 14 and 18).

Ps. cxvi. is thus the return which the Psalmist makes for the answer to his prayer in Ps. cxv., in which appeal was made to God to hear His people in their distress, in vindication of the glory of His own Name, for His “Mercy and Truth’s sake” (ver. 1).

Strophe i. (vers. 1-9) has accordingly as its centre, in ver. 5, that attribute of Jehovah which called forth in the Psalmist’s heart the emotion of “Love,” to which he first gives utterance, “Gracious is the Lord and merciful” yet with righteousness conjoined. In the two couplets of verses on either side, the first two (vers. 1-4) point more to the sufferer’s past experience, and to the Love and resolution which it called forth, ever to “call upon the Lord” in all circumstances; the last two (vers. 6-9), more to the state of quiet dependence on God for the future, and living and acting as ever under His eye.

Strophe ii. (vers. 10-19) consists of 10 verses, subdivided into 5 and 5. In the first 5 (vers. 10-14) he declares how thorough is his “Belief” — for he “must speak” it, from his experience of God’s “Truth” enhanced the more by the failure of all help expected from man (vers. 10, 11, and cf. cxviii. 8, 9); for which the sole return he can make is by the public acknowledgment that his “salvation” is due to God alone, and by paying his vows unto the Lord in the presence of all His people (vers. 12-14).

In the next 5 verses (vers. 15 — 19), once more he repeats again, first, his obligations (vers. 15, 16) for the “precious” care God takes of “His saints,” and for “loosing” the bonds which his enemies put on him — thereby binding

him more devotedly as “servant” to himself; and then, in nearly identical terms, he repeats the return he has resolved to “render unto the Lord for all His benefits” (vers. 17 — 19).

PSALM CXVI.

I.

1 I LOVE [Him] — for Jehovah will hear [121]
My voice, my supplications.
2 Because He inclined His ear unto me, Therefore as long as I live I will call upon Him.
3 The cords of death compassed me,
And the straits of Sheol caught me:
Straitness and sorrow did I find.
4 Then on the Name of Jehovah I call:
Oh now! Jehovah, deliver my soul.
5 Gracious is Jehovah, and righteous;
Yea, our God is compassionate.
6 Jehovah preserveth the simple:
I was brought low — and He saveth me.
7 Return, O my soul, unto thy rest;
For Jehovah hath dealt bountifully with thee.
8 Because Thou hast delivered my soul from death, Mine eyes from tears.
My feet from falling.
9 I will walk before Jehovah In the lands of the living.

II.

10 I BELIEVE [in Him] — for I will speak — [122] I was greatly afflicted.
11 I said in my alarm, “All men are liars.”
12 How shall I repay Jehovah
For all His bountiful dealings with me?
13 I will take the cup of salvation,
And upon the Name of Jehovah will I call.
14 My vows unto Jehovah will I pay,
Oh now, in presence of all His people.
15 Precious in the sight of Jehovah Is the death of His saints.
16 Oh now, O Jehovah, for I am Thy servant;
I am Thy servant, the son of Thine handmaid: Thou hast loosed my bonds.
17 Unto Thee will I sacrifice a sacrifice of thanksgiving, [123]
And upon the Name of Jehovah will I call.

18 My vows unto Jehovah will I pay,
Oh now, in the presence of all His people,
19 In the courts of Jehovah's house,
In the midst of Thee, O Jerusalem.
HALLELUJAH!

Ps. cxvii. completes the second trilogy (as well as the heptade of Psalms) by inviting the Gentiles to come and participate in the possession and praise of the "Mercy" and "Truth" vouchsafed to God's people.

PSALM CXVII.

1 Praise Jehovah, all ye nations:
Laud Him, all ye peoples.
2 For exceeding great toward us is His Mercy,
And the Truth of Jehovah [endureth] for ever.
HALLELUJAH!

Ps. cxviii. forms the grand finale to this magnificent liturgical service. As most commentators now agree, it was composed as a thanksgiving hymn on occasion of the building of the second temple, and, as we hope to show, on occasion of its completion. It seems to have been intended to be sung by a festive procession, the first two strophes (vers. 1-14) before arriving at the temple, the third on approaching the gates, and the fourth after entering the court of the temple. Like some of the preceding series, it appears from the interlocutory form to have been chanted in parts by different choirs (see especially strophe iv.). The "I is either Israel as a whole, or Zerubbabel as their leader and representative. In vers. 23-27 the plural form of the pronoun ("our," "us") is used.

In regard to the strophical division we are left in no doubt. The recurrence of the refrain in vers. 14, 21, and 28 taken from Moses' triumphal song on the shore of the Red Sea,[124] at once points out to the student of parallelism its division by 7. Ver. 28 (completing 4x7) properly forms the conclusion, as indicated by its words being taken from the second portion of the same 2nd verse of Ex. xv. Ver. 29 is but a repetition of ver. 1, that the Psalm may end, as it began, with thanksgiving to Jehovah for His mercy.

Strophe i. (vers. 1-7) begins with a call on all classes to render thanks to the Lord for the merciful deliverance vouchsafed (vers. 1-4), to which Israel (as their Leader) respond by expressing their gratitude and confiding faith, from the help already experienced, that Jehovah will finally give them the victory over all their enemies (vers. 5-7).

Strophe ii. (vers. 8-14). In the next 7 verses the confession is made that the disappointment in the trust placed in Cyrus and his princes, followed so soon by opposition and obstruction from the enemies who "compassed them about" on their return to Jerusalem, has, together with the help received from the Lord, taught them to look to Jehovah above as their "strength and salvation."

Strophe iii. (vers. 15 — 21). And now that the procession approaches the ascent to the hill of God, they recall, amid all their rejoicings, what is the character of those who may draw near to the presence of the Holy One of Israel. "Who shall ascend into the hill of the Lord?" "Who shall abide in Thy tabernacle?" "He that worketh rigghtousness." "He that hath clean hands and a pure heart: he shall receive the

blessing from the Lord, and righteousness from the God of his salvation" (Ps. xv. 1, 2, xxiv. 3-5). Taking up, accordingly, the words of the song which Isaiah (chap, xxvi.) puts into the mouth of Judah, "Open ye the gates, that the righteous nation which keepeth the truth may enter in" (ver. 2), in the day when they can with truth say, "In the way of Thy judgments, O Lord, have we waited for Thee" (ver. 8), "Lord, in trouble have they ('the nation') visited Thee, they poured out a prayer when Thy chastening was upon them" (ver. 16), • — so Israel now pleads that such has been the effect of the Lord's sore chastening of them (ver. 18), and feels emboldened to prefer the petition (ver. 19), "Open to me the gates of righteousness, I will enter into them — I will give thanks to Jah;" to this ver. 20 is the reply from the priests within, "This is the gate of Jehovah, the righteous may enter in by it." On this, once more in the words of Moses' song, thanks are returned to the Lord for the gracious answer to Israel's prayer, "I will give thanks to Thee, for Thou hast answered me, and art become my salvation" (ver. 21).

Strophe iv. (vers. 22-28). And now, finally, when the procession has entered the temple, looking round on the holy edifice, on which the copestone has at length been placed, the whole body of worshippers burst forth into one united song of praise, "The stone which the builders despised is become the head stone of the corner," etc. (vers. 22-24), the central verse, 25, being still more fully intoned, "We beseech Thee, O Jehovah, save now 1 We beseech Thee, O Jehovah, send now prosperity!"

On this (vers. 26, 27) the priests pronounce their blessing on the leader and his whole train, inviting to the acknowledgment that "Jehovah [alone] is God,"[125] who "has shone upon us" [in allusion to the priestly benediction, "the Lord make His face shine upon thee," Num. vi. 25], and commanding to "bind the sacrifice with cords even unto the horns of the altar" (ver. 27) — that is, either (as Delitzsch) the vast multitude of victims reaching up to the very horns of the altar; or better, as Perowne, "since on the other interpretation there is nothing appropriate in the mention of the horns of the altar, 'Bind the victim with cords till it is sacrificed, and. its blood sprinkled on the horns of the altar.'" In accordance with the priests' invitation, Israel (or their leader in their name) make the solemn confession of their faith (now indelibly stamped on Israel's mind and heart by the severe discipline of the captivity), using once more the words of Moses' song," Thou art my God, and I will give Thee thanks; Thou art my God, and I will exalt Thee" (Ex. xv. 2). The whole "closes, in correspondence with its beginning, with a Hodu [O give thanks], in which all voices join" (Delitzsch).

PSALM CXVIII.

I.

1 O GIVE THANKS UNTO JEHOVAH; FOR HE IS GOOD:
FOR His mercy endureth for ever.
2 Let Israel now say,
That His mercy endureth for ever.
3 Let the house of Aaron now say,
That His mercy endureth for ever.
4 Let them now that fear Jehovah say,
That His mercy endureth for ever.
5 Out of the straits[126] I called uiwn Jah:

Jah answered me in a large place.
6 Jehovah is on my side, I will not fear:
What can man do unto me?
7 Jehovah is on my side, among them that help me;
Therefore shall I see my desire upon them that hate me.

II

8 It is better to trust in Jehovah,
Than to put confidence in man.
9 It is better to trust in Jehovah,
Than to put confidence in princes.
10 All nations compassed me about:
In the Name of Jehovah [it is] that I cut them off.
11 They compassed me about; yea, they encompassed me:
In the Name of Jehovah [it is] that I cut them off.
12 They compassed me about like bees;
They were quenched like a fire of thorns:
In the Name of Jehovah [it is] that I cut them off.
13 Thou didst thrust sore at me, that I might fall:
But Jehovah helped me.
14 My strength and song is Jah,
And He is become my salvation." — [From Ex. xv. 2.]

III.

15 The voice of rejoicing and salvation
Is in the tents of the righteous:
The right hand of Jehovah doeth valiantly.
16 The right hand of Jehovah is exalted;
The right hand of Jehovah doeth valiantly.
17 I shall not die, but live,[127]
And declare the doings of Jah.
18 Chastened me sore hath Jah:
But He hath not given me over to death.
19 Open to me the gates of righteousness:
I will enter into them, I will give thanks to Jah."
20 This is the gate of Jehovah,
The righteous may enter in by it."
21 I will give thanks unto Thee: for Thou hast answered me,
And "art become my salvation." — [From Ex. xv. 2.]

IV.

22 The stone which the builders despised
Is become the head of the corner.
23 This is Jehovah's doing;
It is marvellous in our eyes.

24 This is the day which Jehovah hath made;
Let us rejoice and be glad in it.
25 We beseech Thee, O Jehovah, save now:
We beseech Thee, O Jehovah, send now prosperity.
26 Blessed be he that cometh in the name of Jehovah:
We have blessed you out of the house of Jehovah.
27 Jehovah is God, and hath shone upon us:
Bind the sacrifice with cords, even unto the horns of the altar."
28 "Thou art my God, and I will give Thee thanks;
Thou art my God, I will exalt Thee." — [From Ex. xv. 2.]
29 O GIVE THANKS UNTO Jehovah; FOR He is good:
For His mercy endureth for ever.

It has been remarked as a further proof of the care taken for the preservation of the text by the symmetrical numbering of the verses and strophes, that the recurrence of the covenant - name of God in Ps. cxviii. is also regulated by number. In the first half (strophes i. and ii.), before the approach to the temple, Jehovah occurs 10 times (the number of completeness), in the latter half 12 times (the number of the tribes of Israel), forming together 22, a complete alphabet of times (cf. Ps. ciii. p. 145 n.); while Jah occurs 3 times in the former half and 3 times in the latter — together 6 times, which added to the 22 form 28, or 4 sevens, coinciding with the 4 sevens of the strophes.

Now, unless we can make up our minds to believe that all these are merely accidental coincidences, they prove a nicety of finish in these sacred hymns, and an accuracy of preservation, which tend to guarantee the correctness of the text as we now have it.

The concentrated form Jah occurs first in Moses' song (Ex. xv.) on the further shore of the Red Sea, and, wherever employed afterwards, seems to denote specially the redemptive might of the Lord. In this Psalm and in Ps. cxv.,

where it occurs twice, the use of this form appears designed to allude to the recent Exodus from Babylon. Compare the Exodus, Ps. cxiv.

The latter half of these 12 Psalms, viz. Pss. cxiii.-cxviii., forms the Hallel sung at the three great feasts. “Paulus Burgensis styles these six ‘the Great Hallel of the Jews,’ and this has been a very usual designation. But, according to the ancient Jewish tradition, this series of Psalms is called simply ‘the Hallel’ [or sometimes the Egyptian Hallel], whereas the name ‘Great Hallel’ is given to Ps. cxxxvi. In the family celebration of the Passover the Hallel is divided into two parts, the one half, Pss. cxiii., cxiv., being sung before the repast, before the emptying of the second festal cup; and the Other half, Pss. cxv.-cxviii., after the repast, after the filling of the fourth cup, to which the ὑμνήσαντες [‘when they had sung a hymn’], Matt. xxvi. 30, Mark xiv. 26, may refer.” (Delitzsch on Ps. cxiii.)

There are some marked features of resemblance between the Psalms of the series we are considering, which incline to refer the composition of the last eight to the same occasion or even author, particularly the frequent *threefold* repetition of the same or similar expressions. Thus —

1. In the closely connected pair of Alphabetical Psalms, “His righteousness endureth for ever” occurs three times, cxi. 3, cxii. 3, 9.

2. “Trust in the Lord. He is their help and shield,” occurs three times in Ps. cxv. 9, 10, 11, with a threefold address to “Israel,” to “the house of Aaron,” and to those “that fear the Lord.”

3. In Ps. cxviii. 2, 3, 4, we have the threefold address —

“Let Israel now say, ... that His mercy
endureth for ever.
Let the house of Aaron now say, . that His mercy
endureth for ever.
Let them now that fear the Lord say, that His mercy
endureth for ever.”

4. In Ps. cxviii. 15, 16 —

Ver. 15. The right hand of the Lord doeth valiantly.
Ver. 16. The right hand of the Lord is exalted;
The right hand of the Lord doeth valiantly.

5. In the first 3 verses of Ps. cxiii. (the last of the first triad of the seven Psalms, cxi.-cxvii., see the tabular arrangement, p. 153), praise is three times given to “the *Name* of the Lord” —

Ver. 1. Praise the Name of the Lord. Ver. 2. Blessed is the Name of the Lord, Ver. 3. The Lord’s Name is to be praised.

It is in accordance with this apparently, (1) that in this first triad of Psalms (cxi.-cxiii.) the name Jehovah, the distinctive title of Israel’s God, is 12 times repeated (6 times in the two Alphabetical Psalms and C times in Ps. cxiii.), as if on the part of each of the 12 tribes of Israel to avouch Jehovah to be their God; (2) that in the first Psalm of the second triad, Ps. cxv. (where, again, God’s name occurs 12 times, Jehovah 10 times, and Jah twice), in answer to the taunt of their enemies and oppressors, “Where is now their God?” (ver. 2), the prayer is addressed

to Jehovah to vindicate the honour — not theirs, but that of His own Name —

Ver. 1. Not unto us, O Jehovah, not unto us, But unto thy Name give glory;

(3) that in Ps. cxvi., three times the same line (in identical words in Hebrew) is repeated, vers. 4, 13, 17 —

And on the Name of Jehovah I call;

and (4) that in the concluding thanksgiving Psalm, cxviii., the Psalmist three times ascribes power for the discomfiture of all enemies to the Name of Jehovah —

Vers. 10, 11, 12. In the name of Jehovah it is that I cut them off.

The place which the Psalms we have been examining hold in the Psalter will enable us to understand better the points which have occasioned some difficulty. As we saw that the preceding Book IV. (Pss. xc.-cvi.) had as its prophetical accompaniment Isaiah’s later prophecy (xl.-lxvi.), so the present series of 12 Psalms, as being connected with the completion of the second temple, finds its prophetical counterpart in the post-exilic prophets, Haggai and Zechariah, who were raised lip specially to encourage the people to proceed with the building of the temple. Zechariah in particular throws much light on a passage in Ps. cxviii. 22, “The stone which the builders rejected [despised] is become the head stone of the corner,” to which reference is made in several passages of the New Testament, and the import of which has been generally

misapprehended by commentators. Thus Hengstenberg says, “The figure [of ‘the stone’] in ver. 22 becomes clear as soon as we acknowledge the national reference of the Psalm. The whole Psalm is taken up with the happy change which had taken place in the circumstances of the people of God. The sense, therefore, can only be: the people of God, whom the world-powers have despised, have been exalted by the influence of their God to the rank of a people that shall reign over the world. Jer. li. 26 is parallel, where it is said of Babylon, the great counterpart of Israel, the representative of the world-power, ‘They shall not take of thee a stone for a corner, nor a stone for a foundation,’ for the building of the edifice of universal dominion.” [128]

The fatal objection to this view is that the builders are interpreted as denoting the heathen powers, whereas the universally acknowledged interpretation of the Jews regarded the rulers of Israel as the builders, as is evident from St. Peter’s charging it home upon them (Acts iv. 11), “This is the stone which was set at nought of you builders, which is become the head stone of the corner.”

We have but to look to Zech. iii., iv., to understand the reference made by the Psalmist. In chap. iii. 9 we read, “Behold the stone which I [the Lord] have laid before Joshua” the high priest. This must be the cojKstone of the temple, for the foundation-stone had been laid at least fifteen years before (see Ezra iii. 10); but in consequence of the long delay that ensued, and the obstructions thrown in the way by their powerful enemies, the builders despaired of their ever being able to complete the edifice, and ridiculed the over-sanguine haste of those that had

prepared the top-stone for crowning the building. They "despised the day of small things" (Zech. iv. 10), and no doubt asked derisively, "There is your 07ie solitary stone, but where are all the others on which it is to rest?" In reply, the prophet is commanded to say, "Behold the stone that I have laid before Joshua; on one stone [be it, that it is 'one,' and solitary] are seven eyes" (iii. 9); "those seven, they are the eyes of the Lord, which run too and fro through the whole earth" (iv. 10). He will guard it, and, when the destined time comes, will see to its appropriate "gravings" (iii. 9) to fit it for its place.

Hengstenberg, however (with others), maintains that the stone here referred to is the foundation-stone, and in like manner that "the stone," which is said in Ps. cxviii. 22 to have "become the Head stone of the corner," means merely "the main foundation-stone," being but the repetition or equivalent of Isa. xxviii. 16, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." He sums up with the categorical assertion, "The Scripture knows nothing of a top-stone." Now, not only Jeremiah, as has been remarked, clearly distinguishes the two in chap. li. 26, "They shall not take of thee a stone for a corner, nor a stone for foundations," but Zechariah shows unmistakeably in chap. iv. 7, 9, that by "the head stone" he means that which is to crown the building. If any doubt could remain as to the import of ver. 7, as relating to something yet to be done, "He [Zerubbabel] shall bring forth the head stone thereof with shoutings, crying, Grace, grace unto it," it is wholly removed by ver. 9, "The hands of Zerubbabel have laid the foundation of this house [some 15 years ago]; his hands

shall also finish it." Both stones were evidently corner-stones; the foundation-stone, in order to unite together and compact the two walls of the building, as appears from St. Paul's application of the figure in Eph. ii. 20, 21 — Christ, as "the chief corner-stone," uniting both Jews and Gentiles; and the copestone, in order to consolidate and rivet together both walls securely at top. Christ is manifestly the antitype of both, the Author and the Finisher of the temple, the Alpha and the Omega, the foundation-stone and the copestone, and to this double reference his own words, after quoting Ps. cxviii. 22 against the chief priests, manifestly point, "Whosoever shall fall on this stone [the foundation-stone] shall be broken; but on whomsoever it [the top-stone] shall fall, it will grind him to powder" (Matt. xxi. 44).

But there is another question on which Zechariah will be found to throw considerable light. How comes Ps. cx. to be separated from the great body of David's Psalms contained in Books I, and II., and to be placed among those which we have seen reason to refer to so late a period as the return from the Babylonish captivity? It seems to be a general opinion that the Psalms contained in the first two Books formed an early collection, including all the Psalms of David that could be found at the time of its compilation, and that this is intimated by the notice appended to its close (after Ps. lxxii.), "Ended are the prayers of David, the son of Jesse." But is it reasonable to suppose that the most remarkable of David's Psalms, the crowning revelation of all received by him from God, and the Psalm which of all others pertained more to the people of Israel than to David personally, should ever have fallen into disuse or neglect,

or have been omitted from the manual of public devotion for the Church? The principle which dictated the arrangement of the Books of the Psalter we have seen to be a very different one from that usually entertained. If the first three Books, as we have endeavoured to prove, have as their main subject “the things touching the king” (xlv. 1), still, though hinting at something higher, they do not decidedly ascribe to the king what no merely human and mortal man could accomplish, until in the closing Ps. lxxxix. the seemingly fatal objection is started against any king of David’s race ever being able to fulfil the lofty promises held forth, “What man is he that liveth and shall not see death?” (ver. 48); and this leads henceforth in all the succeeding Psalms to Jehovah, and Jehovah alone being styled “King.” In the orderly arrangement of the Psalms, therefore, according to the development of thought, it would seem an anachronism to introduce in the earlier books a Psalm which unmistakeably ascribes a super-human character to the Messianic King promised to Israel, and an everlasting reign and priesthood, which must supersede the economy established by their great lawgiver Moses. But when the succession of earthly kings was effectually broken, Israel was in some measure prepared to appreciate the spiritual advance implied in this Psalm; and when we associate with this 4th Book of the Psalter the prophecies of Zechariah as its fitting accompaniment and interpreter, we shall see that no more appropriate place could have been found for Ps. cx. than that now assigned to it. In Zech. vi. 9-15, we read that the prophet was commanded to take from a deputation of Jews, who had brought gold and silver from Babylon to aid in the erection of the temple, a portion of the precious metals sufficient to make circlets of silver and gold to form

a crown, and to set it on the head of Joshua the high priest (by this symbolical act denoting the union of king and high priest in one person), and thus to address him: “Behold a man whose name is the Branch [already an accepted title of the Messiah (see Isa. iv. 2; Jer. xxii. 5, 6)]; and he shall grow up out of his place, and he shall build the temple of Jehovah. Even he it is that shall build the temple of Jehovah; and he shall bear majesty, and shall sit and rule upon his throne: and he shall be a priest upon his throne; and the counsel of peace shall be between them both,” — between the king and the priest, — the claims of both, righteousness and mercy, being satisfied and meeting together in one person. The crown being made from materials brought from a heathen nation, symbolized the extension of the dominion promised to the King of Israel, that he was to have also “the heathen for his inheritance,” and peoples that were “afar off” as his subjects (see ver. 15).

By this symbolical act all the lofty hopes and expectations of Israel connected with the Messiah would be revived afresh, and strong confirmation given to the great promise contained in Ps. cx. as still awaiting fulfilment, to which the whole transaction bears unmistakeable allusion. It will thus be seen how appropriate is the place assigned to Ps. cx., in transferring it to Book v., from the additional light which this symbolical act casts upon its import. Even had it been possible before, by a forced interpretation, to explain the king of whom it speaks of any existing occupant of the Davidic throne, from this time forth the words of the Psalm could be referred to none but the Messianic King yet to come.

From the examination now made of the prophecies of Zechariah, and their bearing upon the interpretation of the previous prophecies of the Messiah both in the Psalms and the prophets, we gain a vantage-ground which sets us above all doubtful questionings as to the interpretation to be put upon this or that individual prophecy regarded separately by itself. The symbolical transaction recorded in Zech. vi. 9 — 15, of setting a crown on the head of Joshua the high priest, and addressing him as typifying the "Branch" [from David's stem], in terms manifestly corresponding to those of Ps. cx., as one who was to combine in his own person both offices of king and priest, proves that in the view of the prophet the promise of Ps. cx. had not yet received its fulfilment in David or any of his successors, and that Israel had still to look to the future for the coming of Him whom Jehovah was to place next Himself, and to ordain as a Priest for ever, on his throne. At this distant period, more than 500 years before the coming of Christ, Messianic prophecy is thus proved to have reached the clear, unmistakeable expectation of a personal Messiah, far transcending anything realized by a merely human king of David's race. From this period, at least, it seems impossible for any critic, who duly weighs the prophecy of Zechariah with any fairness, to deny that such, for five, centuries hefore Christ, must have been the teaching to Israel and the expectation entertained by every intelligent believer. We have to explain the existence of such a universal belief at the time Christ appeared. As a fact, we know that such did exist, and that all the principal passages which we now consider to be predictive of Christ were interpreted by the Rabbins to refer to the Messiah, and that so generally diffused was the expectation of his

coming at the time he appeared, and of the full revelation he was to make of God's purposes, that even a Samaritan woman could say, "I know that Messias cometh: when he is come, he will tell us all things" (John iv. 25).

But, further, we see from this passage of Zechariah the higher and more spiritual conception of the Messiah's person and kingdom, which the reiterated assertion in Zech. vi. 12, 13 was calculated to convey, that "He ['The Branch' predicted to arise from the decayed stem of Jesse] should build the temple of Jehovah: even he it is who shall build the temple of Jehovah." Before the eyes of the restored exiles stood already completed, or all but completed, the material temple, the building of which Joshua and Zerubbabel, with the encouragement of the prophets, had been so eager to promote; but as if this edifice was altogether unworthy, in comparison, of receiving the name of a temple, the Royal Priest is announced as he that was to build the true temple, such as was alone worthy to be the abode of the Lord God of Hosts, The house which the hands of the builders had aided in rearing they were thus taught to regard as but a shadow and figure of a greater edifice "not made with hands," which the Messiah was to build as an earnest and foretoken of "better things to come." And the higher significance thus attached to all that was said of the temple they must, if they would be consistent, extend to all the expressions and Divine promises in the group of 12 Psalms, arranged to celebrate the completions of the second temple. This the last words of Ps. cvii., with which the series opens, prepare them to do: "Whoso is wise, and will understand these things, even they shall understand the loving-kindness of

the Lord." It was not to re-establish merely the former state of things that Jehovah had inflicted on His people the severe discipline of the seventy years' captivity in Babylon, but to prepare for the introduction of a new and more spiritual dispensation. The Davidic trilogy (Pss. cviii.-cx.), by which the succeeding septenary (Pss. cxi. — cxvii.) is introduced, bears unmistakeably a Messianic character from Ps. cx., with which it concludes. And the middle Ps. cxiv. of the septenary (round which, as their animating heart and central point, they all converge), while in its immediate literal meaning it celebrates, in terms borrowed from the older exodus from Egypt, the wonders of the deliverance so lately vouchsafed in the exodus from Babylon, would at the same time, from the light which the contemporaneous prophecies of Zechariah and Haggai (cf. ii. 9) cast on the circumstances, tend to direct the thoughts and hopes of Israel to a greater deliverance and exodus from the bondage of death and sin to be effected by the Messiah, who as King and "Priest for ever on his throne" was to build the true temple to the Lord (Zech. vi. 12, 13). Consequently the mercy and truth "of God, which form the leading subjects of the last triad of the septenary (Ps. cxv. 1, cxvi. 1 and 10, cxvii. 1), and which had been manifested to Israel in their exodus from Babylon, must (since "all nations and all peoples," Ps. cxvii. 1, are called upon to "praise the Lord" for them) contemplate the manifestation of the higher deliverance to be effected by the Messiah, in whom "all the nations of the earth were to bless themselves."

Book VI. opens with Ps. cxviii. as a prelude to the 17 Psalms of which it consists. In the double use[129] made of this Psalm, as of Ps. cvii. with which Book V. opened, we have a good instance to show how parallelism admits of two different lines of argument running alongside of each other, yet kept perfectly distinct, so as to fix the attention on an entirely different truth. These two Psalms are, as we have seen, conjoined together, forming a most appropriate opening and conclusion to the grand liturgical service of *twelve* Psalms arranged to celebrate the completion of the second temple, which was to constitute henceforth a centre of union to the *twelve* tribes of Israel — marking, too, the happy termination of the long period of severe judgments in which the visible emblem of God's presence and favour had been withdrawn from His people. Yet, according to another arrangement, the two Psalms are disjoined, and made to form the opening hymn each of a new book of Psalms, marking successively a new stage in Israel's redemptive history.

Ps. cvii. gives thanks for the redemption that had been so lately experienced from a long captivity in a foreign land. It forms an appropriate prelude to the 10 Psalms of Book V., which encourage Israel to look forward to the accomplishment of their high mission as "a kingdom of priests" to the Lord. This it does by recalling, in the first three Psalms (cviii.-cx.), the promises of the possession of the destined inheritance, and subjugation of all enemies, made to him who was to be their leader as *King and* "*Priest for ever;*" and, in the heptade of Hallelujah Psalms which

follow (cxi.-cxvii.), by inviting them to give praise for the manifestation of God's "mercy and truth" experienced in the past and in the exodus so lately vouchsafed to Israel as a foretaste and pledge of a greater and more spiritual exodus, and a still more comprehensive measure of "mercy and truth" for which "all nations and all peoples" (Ps. cxvii.) should give praise.

Ps. cxviii., in like manner, forms an appropriate prelude to the 17 Psalms of which Book VI. consists. these inaugurate a new stage in Israel's religious history, in which, as the results of the disciplinary teaching of the Babylonish captivity, God's law and worship attain to an observance and eminence never before accorded to them, as indicated by its first and last Psalms.

Ps. cxix., the great Alphabetical Psalm in praise of the law (composed probably by Daniel, cf. vers. 9, 23, 46, 110, 161), bespeaks the prominence and honour henceforth to be assigned to God's law under the second temple; while the closing Psalm (cxxxv.) marks the entire renunciation of idolatry which henceforward characterized the Jewish people, and the assertion of the sole Deity of Jehovah. Accordingly it calls on all, the "house of Israel," the "house of Aaron," the "house of Levi," and "ye that fear the Lord," to "sing praises" unto the Lord, who "hath chosen Israel for His peculiar treasure," and, renouncing all idols which "speak not, see not, hear not," and are but "the works of men's hands," to "bless and fear the Lord" alone.

These two Psalms enclose between them the 15" Songs of Ascents" (cxx.-cxxxiv.). The best account of the occasion

and purport of the collection is that given, in two articles, in the Journal of Sacred Literature for October 1854 and April 1855.[130] The writer shows how accurately the whole series agrees with the state and circumstances of the builders engaged in restoring the walls of Jerusalem under ISTehemiah.

They are all grouped around Ps. cxxvii., entitled “of Solomon,” which strikes the keynote for the whole collection. It begins with setting forth how vain is the labour to “build,” to “watch,” to “rise up early,” “late to take rest,” without the help of the Lord. It will at once be seen how exactly this harmonizes with the case of the builders, who “every one with one of his hands wrought in the work, and with the other held his weapon. So we wrought in the work: and half of them held the spears from the rising of the morning till the stars appeared” (Neh. iv. 17 and 21); while they had to “set a watch against their enemies day and night” (ver. 9). The first words of the series, “In my distress, I cried unto the Lord” (Ps. cxx. 1), find their echo in the first words of Nehemiah to” the Jews, after his first night’s survey of the walls on his arrival in Jerusalem, “Ye see the distress we are in” (Neh. ii. 17); and the “lying lips and deceitful tongue” (Ps. cxx. 2), accurately describe the artful devices of Sanballat, Tobiah, and Geshem in their attempts to obstruct the rebuilding of the walls (Neh, vi. 1-14). The truths chiefly dwelt upon in the whole series aptly suit the case supposed — the necessity of looking ever for “help” unto the Lord as “He that keepeth Israel” (cxxi., cxxiii.); who had already saved them from the “waters” that would have “overwhelmed” them (cxxiv.), and “turned again the captivity of Zion” (cxxvi.);

who had chosen again Jerusalem “as a city that is compact together,” and as the site of “the house of the Lord” (cxxii.), “and His resting-place for ever” (cxxxii.), “for there the Lord commanded the blessing, even life for evermore” (cxxxiii.).

The design of the whole series is evidently to draw the bonds of union more closely together, that all the tribes may feel themselves as one reunited people, having Jerusalem as their own common capital, with the one house of the Lord as their central place of worship for all; whither “the tribes go up” (cxxii. 4), and “for the peace and prosperity” of which they pray for their “brethren and companions’ sake” (vers. 7, 8). The “I” of these Psalms, therefore, is not an individual, but the entire community of the Israel of God now again united, “Ephraim” no longer “envying Judah, and Judah vexing Ephraim.” Hence the continually recurring term “Israel” (9 times) in Psalm after Psalm, as applicable to both long-divided peoples, with the prayer, “Peace be upon Israel” (cxxv. 5, cxxviii. 6), and the injunction addressed to them, “O Israel, hope in the Lord” (cxxx, 7, cxxxi. 3); and hence, as the series draws to a close, the emphasis laid in the last three Psalms on the anxiety and zeal shown by David in “finding a tabernacle for the Mighty One of Jacob,” and the Lord’s choosing “Zion” as His “resting-place for ever,” whose “provision” He promises “I will abundantly bless” (Ps. cxxxii.); hence, too, the commendation pronounced on “brethren dwelling together in unity” (cxxxiii.); and the prescribed form of parting chant for the night, after the evening sacrifice and service — of the worshippers, as they retire from the temple, enjoining on the night-watch of priests and Levites

still to continue in their name to “lift up their hands to the sanctuary” in “blessing the Lord” (Ps. cxxxiv. 1, 2), while the watchei’s dismiss the worshippers with the priestly benediction, “The Lord bless thee out of Zion, even He that made heaven and earth” (ver. 3).

Hengstenberg has shown how symmetrically the whole series is arranged. “On both sides of the central Psalm (cxxxvii.[E]) there stands a heptade of Psalms, each seven being divided both times by 4 and 3 — indicated by each division containing the name Jehovah 12 times, i.e. 48 times in all; while the third Psalm of each heptade has also in addition Jah” (indicative of the redemptive might of God; see p. 178). The central Psalm (cxxvii.), besides, contains “Jehovah” 3 times. It needs but to touch lightly on the subjects of each of the Psalms in succession to see the connection and complete consonance of the whole series with the circumstances of those engaged in rebuilding the walls of Jerusalem under Nehemiah.

Trust in the Lord for help in distress.

cxx. “In my distress” from “lying lips” of those that “hate peace.”

cxxi. “I lift up mine eyes” for “help” unto Him “that keepeth Israel” from harm “by day, by night.”

cxxii. Seeking “for the sake of the house of the Lord” “the peace of Jerusalem,” of its “gates,” its “walls,”

cxxiii. “Unto Thee do I lift up mine eyes,” therefore, “as the eyes of servants look unto the hand of their master,” “for we are exceedingly filled with the scorning and contempt of the proud.” (Cf. Neh. iv. 2-4, “What do these feeble Jews? Will they fortify themselves? etc. Hear, O our God, for we are despised.”)

"Jehovah" 12 times. "Jah" *once, in the 3rd Psalm of the heptade.*

Warranted by the aid and results already experienced.

cxxiv. "If the Lord had not been on our side," "they had swallowed us up alive;" but "the snare is broken."

cxxv. "They that trust in the Lord are as Mount Zion, which cannot be moved." "The Lord is round about His people . . . the upright in their hearts."

cxxvi. "When the Lord turneth again the captiA'ity of Zion," not only "was our mouth filled with laughter," but "they said among the nations, the Lord hath done great things for them."

"Jehovah" 12 times.

cxxvii. Except the Lord build the house, They labour in vain that build it. Central Except the Lord keep the city. Psalm. The watchman waketh but in vain, etc.

"Jehovah" 3 times.

Conditions for blessing required by Israel.

cxxviii. "Blessed is every one that feareth the Lord, that walketh in His ways." "The Lord shall bless thee out of Zion," and give thee to "see the good of Jerusalem,"

cxxix. "Many a time have they afflicted" Israel, "yet have not prevailed." "The Lord is righteous." "Let them be ashamed, all they that hate Zion," and none "which go by say to them, The blessing of the Lord be upon you."

cxxx. "Out of the depths have I cried unto Thee, O Lord," for "there is forgiveness with Thee that Thou mayest be feared.'" Only when in true penitence thou canst say this, can the encouragement be addressed to thee, "O Israel, hope in the Lord" (ver. 7).

cxxxi. And when thou canst truly say, “I have stilled and quieted my soul, like a weaned child,” will the encouragement be repeated, to make it doubly sure, “O Israel, hope in the Lord “(ver. 3). “Jehovah” 12 times. “Jah” once in the 3rd Psalm of the heptade.

Specially that they show zeal for the worship of the Lord’s house.

cxxxii. It was on account of David’s zeal to “find out a place for the Lord,” that “the Lord chose Zion for His habitation,” and gave the promise of blessing to His children, “if they will keep my covenant.”

cxxxiii. And to His people, if as “brethren they dwell together in unity,” Judah and Israel reunited worshipping together in “Zion; for there the Lord commanded the blessing, even life for evermore.”

cxxxiv. “Bless” then “the Lord, all ye servants of the Lord, which stand in the house of the Lord,” and with pure hearts and service “lift up your hands in holiness” (vers. 1, 2), — that so your priestly benediction on others may be effectual, “The Lord bless thee out of Zion, even He that made heaven and earth.”

“Jehovah” 12 times.

The Psalms to which attention has been hitherto directed as illustrating the new light and interest which they receive from viewing them as arranged together with a definite purpose and connection in the order in which they at present stand, have been taken from the later books for two reasons: 1st, That they were those which first attracted my own attention, and led accordingly to my tracing out more fully their mutual relations; and, 2ndly, because, unlike many of the other Psalms, they are also

chronologically connected, and refer to a particular historical period, so that their alleged connection was more likely to meet with general acceptance from others.

[^] cxxxvii.[sic read cxxvii.].

In turning now to the earlier Psalms, we find that there is an evident departure from the chronological arrangement. The very first Psalm which has a title, Ps. iii., belongs to the later part of David's reign, "when he fled from Absalom his son," while several of those that follow belong probably to the earlier part of his life. Ps. xxiv., again, as almost all agree, belongs to the commencement of his reign over all Israel, being composed on occasion of the removal of the ark to Mount Zion. In Book II., Ps. li. was written after David's sin in the matter of Bathsheba, while the next Psalm (hi.) goes back to the time of "Saul and Doeg the Edomite;" and Ps. lx. brings us again to David's own reign," when Joab returned and smote of Edom in the valley of Salt twelve thousand." The order, therefore, must be one of subjects and not of time.[131]

Ps. i. forms a most appropriate introduction to the first book, indeed to the whole Psalter. It brings before us the great problem of life. There is a mighty conflict going on in the world between the powers of good and evil — between God and the enemy of God and man; but the final issue of the contest is not doubtful. All mankind are divided into two great classes, the "Righteous" and the "Wicked." The Psalm consists of three strophes or stanzas of two verses each, contrasting the righteous and the wicked —

Strophe i. (vers. 1, 2), in their past conduct and aims.
Strophe ii. (vers. 3, 4), in their present success and prospects.
Strophe iii. (vers. 5, 6), in their future and final destiny.

In strophe i. we have an answer to two most important questions, — 1st, to that much-agitated question: Wherein consists the summum bonum (the highest good), the true happiness of man? The answer is. In righteousness, — “Blessed” is the righteous man. Yet is he represented as but one amidst a multitude, all striving to seduce him from the straight path, and depicted in their various stages of declension as “ungodly,” “sinners,” “scorners,” to deter from entering on the downward path of ruin, lest, beginning with listening to “the counsel of the ungodly” and “walking” with them, by and by he be led on to “stand in the way of [open] sinners,” and finally settle down in “the seat of the scorners.” But 2ndly, By what means shall the righteous keep himself from the snares of the destroyer? By “meditating in the law of Jehovah day and night.” Both truths are enforced

In strophe ii. by their present results, — the steady progress of the righteous being compared to a tree, “the planting of the Lord,” refreshed by the streams of His grace, which bringeth forth its fruit in due season, “all things being made to work together for his good;” while the barrenness and transitiveness of the wicked are likened to the dry, lifeless chaff which “the wind driveth away.”

Strophe iii. “Therefore,” having no life in themselves, and bearing no fruit, the wicked shall not stand in the day of trial; for there is a day of “judgment” coming, — there is an abiding “congregation of the righteous” from among whom “sinners shall be consumed out of the earth” (Ps. civ. 3 5).

PSALM I.

I.

1 Blessed is the man
That hath not walked in the counsel of the wicked,
Nor stood in the way of sinners,
Nor sat in the seat of the scorners:
2 But in the law of Jehovah is his delight;
And in His law doth he meditate day and night.

II.

3 And he shall be like a tree planted[132] by the streams of water,
That bringeth forth its fruit in its season:
Whose leaf also shall not wither;
And in all that he doeth he shall prosper.
4 Not so are the wicked:
But they are like the chaff which the wind driveth away.

III.

5 Therefore the wicked shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
6 For Jehovah knoweth the way of the righteous:
But the way of the wicked shall perish.

Thus Ps. i. is a general Introduction or Preface to the whole Book of Psalms.

Ps. ii. therefore properly begins the Psalter (hence called the first Psalm in Acts xiii. 33, according to the reading preferred by Lachmann, Tischendorf, and Tregelles), and strikes the keynote of the Manual of Devotion of the ancient Church, showing that to them as to us the great subject of hope and faith to be kept ever before their mmds was the Messiah — to them the Christ that was to come, as to us the Christ that has come, and will come again. That not David (*primarily* even as a type), or any merely human king of his race, is the subject of this Psalm, has been already shown (p. 43 sq.); but, as the revelation given to David in Ps. cx. must have made clear to all, a super-human king, who was to be both king and “priest for ever,” and as

the Psalm teaches, “Lord” of all, and of the whole earth. The division of the Psalm is, according to most interpreters, into four strophes of 3 verses each, the subjects of which have been well stated by Dean Perowne —

> “I. The singer sees with astonishment the nations gathering together, and their princes conspiring to cast off the yoke of Jehovah and His anointed (vers. 1-3).
>
> “II. Jehovah, sitting throned in heaven, mocks their designs, and confounds them with His word (4-6).
>
> “III. The anointed king announces the Divine decree by which he rules, which assures him of victory in the struggle, and of boundless dominion (7-9).
>
> “IV. The poet, in consequence of what he has seen, counsels the rebellious monarchs to submit themselves to the sway of their lawful sovereign (10-12).”

Perhaps, however, the more usual threefold division is preferable, viz. into three strophes of 3, 6, 3 verses, by combining into one the reply of “Jehovah and His Anointed” to the vain attempts and words of their adversaries (vers. 4-9), and thus defining the main central subject of the Psalm to be the proclamation, 1st, by the Father (4-6), and 2ndly, by the Son (7-9), of Messiah’s solemn inauguration as sovereign of all, in defiance of the combined opposition of all nations and their rulers.

Strophes i. and iii. will thus become the introduction and conclusion to the main subject, with the marked correspondence which is usually observable between the

first and last members of a parallelistic arrangement. In each the Psalmist is the speaker, and each refers to the adversaries of Jehovah and His Anointed. “The kings of the earth” and “the princes” in ver. 2 correspond with the “kings” and “judges of the earth” in ver. 10. In strophe i. they are reproved for the *folly* and *presumption* of their opposition;[133] in strophe iii. they are exhorted to show *wisdom* and *submission*.[134] In strophe i. they take counsel to cast off allegiance to “Jehovah and His Anointed” (vers. 2, 3); in strophe iii. they are counselled to “serve Jehovah,” and “kiss the Son” (vers. 11, 12).

Thus strophe i. contains the expostulation of the Psalmist with the nations and kings in regard to what they plan to do and to say; strophe ii. declares what Jehovah will do and say (vers. 4-6), and what Messiah will say and do (vers, 7-9) in reply to their opposers; and strophe iii. concludes with the Psalmist’s admonition, to the kings and nations, of timely reflection and submission.

PSALM II.

I.

The Psalmist.

1 Why have the heathen tumultuously assembled,
And the peoples meditate a vain thing?
2 The kings of the earth set themselves,
And the rulers have taken counsel together,
Against Jehovah, and against His Anointed!
3 “Let us break their bands asunder,
And cast away their cords from us.”

II.

Jehovah.

4 He that is throned in the heavens shall laugh:
The Lord shall have them in derision.
5 Then shall He speak unto them in His wrath,
And terrify them in His hot displeasure.
6 “But I — I have set my King Upon my holy hill of Zion.”

Messiah.

7 “Let me declare a decree: [135]
Jehovah hath said unto me, Thou art my Son;
This day have I begotten thee.
8 Ask of me, and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possession.
9 Thou shalt break them with a rod of iron;
Like a potter’s vessel thou shalt dash them in pieces.”

III.

The Psalmist.

10 And now, O ye kings, be wise;
Be instructed, ye judges of the earth.
11 Serve Jehovah with fear.
And rejoice with trembling.
12 Kiss the Son, lest He be angry, And ye perish on the way.
For quickly is His wrath kindled.
Blessed are all they that put their trust in Him.

There is a manifest connection between Pss. i. and ii. (in some MSS. the two are joined together), so that they may be considered as forming a pair. They begin and end alike with pronouncing who are “blessed” (Ps. i, 1, ii. 12). Both open with an exclamation — Ps. i., of admiration (literally, “Oh! the blessednesses of the man!”) at the happiness and wisdom of the righteous man, who “meditates” on God’s law and what it reveals; Ps. ii., of wonder at the wretchedness and folly of those who “meditate,” what must prove “a vain thing,” to cast off the authority of “the Lord and His Anointed ” — the use of the same word “meditate” (Heb. hgh, hagah)[136] to express the wise decision of the righteous and the foolish imagination of the wicked, being

manifestly designed in order to mark the contrast. But the most instructive parallelism between the two Psalms is the relation which they each bear to the revealed law of Jehovah. Ps. i. begins with commending the blessedness of the man who by meditating on God's law has been kept in the path of righteousness, so that the theme of the Psalm which stands at the opening of the five "Books of Praises," as the counterpart of the five "Books of the Law," might, in the words of St. Paul, be entitled —

"Righteousness is the end of the Law."

But what specially, it may be asked, is the subject in God's law, meditation on which will preserve His servant amidst the hosts of seducing and threatening enemies that surround him?

Ps. ii. supplies the answer. Faith in God's great promise therein revealed of a restoration to the righteousness from which man had fallen — through the "seed" of the woman destined to "bruise the head of the serpent;" the "seed" of Abraham, in whom "all the nations of the earth were to be blessed;" the "Shiloh unto whom the gathering of the peoples" should be; now more specifically defined to be of David's "seed," one to whom the Lord was to be his "Father" and he to be to Him a "Son," and whose "throne" was to be "established for ever." Faith, then — "trust in the Lord and His Anointed" King and Leader, as the special subject for meditation revealed in God's law — is to be the great object aimed after by those who delight to meditate in God's word, so that the theme of Ps. ii, might be entitled —

"Christ is the end of the Law for Righteousness to every one that *believeth*."

But, it may be objected, Is Trust in God's *Anointed* here commanded? Is it not to Jehovah that "Him" refers in the words, "Blessed are all they that put their trust in Him" (ver. 12), and not to "His Anointed"? Undoubtedly. It is to Jehovah that in Scripture all honour and all trust are *in the first instance* ascribed and enjoined to be given. Here it is Jehovah that has constituted "His Anointed" as king, and given him all the nations as his inheritance, and whose "wrath[137] will be kindled" if they "kiss" not the Son. But refusal to trust him to whom the Lord has committed them in trust, is to show want of trust to the Lord Himself. It is to the Lord, as the supreme source of all power and authority, that in God's word all service is enjoined to be rendered. "Servants, be obedient to them that are your masters according to the flesh… With good will doing service as *unto the Lord*, and not to men" (Eph. vi. 5, 7). But failure in service to their masters would in reality be a denial of service to God.

Jeremiah, indeed, in repeating the sentiment of the Psalm before us, "Blessed is the man that trusteth in the Lord" (xvii, 7), and with evident allusion to the connection between Pss. i, and ii. (cf. vers. 6, 8), has said immediately before, in ver. 5, "Cursed be the man that trusteth in man;" but by this he means, in man *merely as man*, since he adds, "and maketh flesh his arm, and departeth from the Lord." But in those who have been endowed with power by the Lord, rebellion against their authority is regarded as rebellion against God. "Your murmurings," was the warning

of Moses to the Israelites when resisting the authority of himself and Aaron, “are not against us, but against the Lord” (Ex. xvi. 8). In the case before us, therefore, trust in Jehovah involves trust in His Anointed, since he is “declared to be the Son of God with power” and universal dominion; in resisting whom the nations and kings of the earth resist the Lord, and draw down upon themselves His wrath; in trusting and submitting to whose guidance and government believers exhibit trust in the Lord, and secure to themselves His blessing.

In these two preparatory Psalms, placed at the opening of the Psalter to remind the worshipper of the two principal requisites to be kept ever in mind in the service of God, Righteousness is placed first as the *end* to be attained (Ps. i.); and Faith, or “Trust” in Jehovah and His Anointed, placed second, as the *means* to the end (Ps. ii.). But in the Psalms which follow, and which exemplify the experience of the worshipper, the order is properly reversed. Faith comes first, as the motive principle (Pss. iii., vi., etc.), and righteousness, as the fruit and evidence of faith, succeeds (Pss. iv., vii., etc.).

The two Psalms, iii. and iv., form a pair (the one being a morning hymn, to be referred probably to the dawn of the morning succeeding David’s first day’s flight from his son Absalom; and the other an evening hymn, composed probably at the close of the same day), each being complementary of the other. Their correspondence in form at once suggests their mutual relation. Both consist of 6 verses, divided into 4 strophes, consisting each of 2 verses, as marked by Selah at the end of the first 2 strophes; while

the SELAH[138] or pause at the end of Ps. iii., indicates the connection with it of Ps. iv., the subject of the one being defective without the addition of the other. *"Faith* without works" of *righteousness* "is dead" (Jas. ii. 26).

In Ps. iii. David expresses his FAITH or Trust in God in the midst of. the dangers that threaten him.

In strophe i. (vers. 1, 2) he brings before Jehovah the *numbers* of his adversaries (ver. 1*a*), their *rebellion* in "rising up against" the Lord's Anointed (ver. 1*b*), and the mockery of his trust in God's "salvation" (ver. 2).

But he encourages his heart to trust in God.

In strophe ii. (vers. 3, 4), from the recollection of His former love of him, and ever answering his prayers.

In strophe iii. (vers. 5, 6), more especially from the protection of the past night, which calls forth a resolve not to fear, however overwhelming the *numbers* (see ver. 1) against him.

In strophe iv. (vers. 7, 8), ending with a prayer in full faith to God, to *"arise"* against those that "*rise up* against" him (ver. 1), and to "*save*" him, in refutation of the taunt that "there is no *salvation* for him in God" (ver. 2).

PSALM III.

A PSALM OF DAVID, WHEN HE FLED FROM ABSALOM HIS SON.

I.

1 Jehovah, how many are mine adversaries!

Many are they that rise up against me.
2 Many there be that say of my soul,
There is no salvation for him in God. SELAH.

II.

3 But Thou, O Jehovah, art a shield around me:
My glory, and the lifter up of my head.
4 With my voice unto Jehovah I call,
And He answered me from His holy hill. SELAH.

III.

5 I laid me down and slept;
I awaked: for Jehovah sustaineth me.
6 I will not be afraid of ten thousands of the people
That have set themselves against me round about.

IV.

7 Arise, O Jehovah!
Save me, O my God!
For Thou hast smitten all mine enemies upon the cheekbone;
The teeth of the wicked Thou hast broken.
8 To Jehovah belongeth salvation:
Upon Thy people be Thy blessing. SELAH.

Vers. 7 and 8 form an Epanodos,[139] in which the first line corresponds to the last, “Arise, O Jehovah!” and “Upon Thy people be Thy blessing;” the second line, “*Save* me, O my God!” containing the second petition, finds its parallel and reason in the penultimate, [For] “To Jehovah belongeth *salvation*;” and in the two central lines the Psalmist again confirms his faith by recalling his previous experience of God’s avenging justice on his enemies.

But we must not overlook a still more intimate connection than that already stated between this Psalm and the preceding Ps. ii., and which naturally led to their being placed so close together. Both, it will be observed, are occupied with a revolt against the *Lord’s Anointed*. Both begin with an exclamation of astonishment at the *numbers*

of those in insurrection, the hardihood of their rebellion, too, being characterized in similar terms: “Why do the nations, peoples, kings, rulers, set themselves against Jehovah and His Anointed?” (Ps. ii. 1, 2). “How many are mine adversaries — Ten thousands of the people that have set themselves against me?” (Ps. iii. 1 and 6). In Ps. iii., in short, called forth by the personal experience of David, we have evidently the original and occasion which prepared David, or whoever was the writer of Ps. ii., for receiving the inspiration which foresaw and foretold the still more general and desperate revolt against the promised “seed of David.” If so numerous and violent the opponents aroused by the zeal of David for the establishment of the righteous rule and kingdom of God, how much more intense and universal must be the hostility excited against him who was to prove “a Ruler over men, Righteous, ruling in the fear of God” (2 Sam. xxiii. 3); who was to put down all the workers of iniquity, and to “execute judgment and justice in the earth”?

In Ps. iv. David appeals to God as the righteous Judge (” O God of my righteousness “) to attest his Righteousness in face of his adversaries — that his faith is accompanied by its proper fruit and evidence, righteousness. The Psalm is cast in the form of a pleading before the tribunal of God with his adversaries; and while the Psalmist begins (ver. 1) and ends (vers. 7, 8) with an appeal to Jehovah, in the intermediate verses he appeals to his adversaries themselves to give up their unrighteous and vain opposition, and calmly to reflect that righteousness alone and the favour of God’s countenance will produce true “good,” and “gladness,” and “safety.”

In the first verse of each strophe it will be observed that the Psalmist refers to *righteousness* as leading to *trust* in God (in strophe iv. by implication), and that each second verse follows as a deduction from the first.

The connection might be stated thus —

I. (ver. 1). To Thee, O God of my *righteous* cause, I appeal;
(ver. 2). Therefore — ye sons of men, cease your vain opposition.
II. (ver. 3). The "*godly*" alone Jehovah heareth;
(ver. 4). Therefore — reflect in calmness, and sin not.
III. (ver. 5). "*Righteousness*" alone entitles to "*trust* in Jehovah." "Offer sacrifice of *righteousness*, and [so] put your *trust* in Jehovah;"
(ver. 6). Therefore — if ye would see "good," seek "the light of God's countenance."
IV. (ver. 7). The gladness of righteousness thou hast given unto me, far surpassing all earthly goods;
(ver. 8). Therefore — "In peace will I lay me down and sleep in safety"

PSALM IV.

TO THE CHIEF MUSICIAN ON NEGINOTH. A PSALM OF DAVID.

II.

1 When I call, answer me, O God of my righteousness!
In straits Thou didst enlarge me; Be gracious unto me, and hear my prayer.
2 O ye sons of men, how long — turning my glory to shame —
Will ye love vanity, will ye seek after lies? SELAH.

II.

3 But know that Jehovah hath set apart the godly for Himself:
Jehovah will hear when I call unto Him.
4 Stand in awe, and sin not:
Commune with your own heart upon your bed, and be still. SELAH.

III.

5 Offer sacrifices of righteousness.
And put your trust in Jehovah.
6 Many there be that say. Who will show us any good?
Lift on us the light of Thy countenance, O Jehovah.

IV.

7 Thou hast put gladness in my heart,
More than in the time that their corn and wine did abound.
8 In peace will I both lay me down and sleep:
For Thou, Jehovah, alone makest me dwell in safety.

Thus far the connection between the first four Psalms is plain. But in order to trace further the connection of those which follow, we require to look to a larger parallelism. Ps. xxii., as has been already observed (see p. 82), would seem to be the termination of such an arrangement, being the concluding member of the trilogy xx.-xxii., which forms the centre of Book I., there being 19 Psalms on either side of it. The number of the Psalm too, 22, being the number of the letters in the Hebrew alphabet, would indicate to a Jew the completion of a whole series. This suggested a comparison with the Alphabetical Psalms, the first two of which, xxv. and xxxiv., while having 22 verses, yet by omitting the letter i reduce the number of the letters to 21, or three sevens. This led me to see that their division was into three strophes of 7 verses each. Applying the same principle to the first 22 Psalms, by omitting Ps. i. as forming the introduction or preface, it was impossible to overlook the very striking parallelism which immediately presented itself between the first and last members of the first heptade, or group of 7 Psalms (Pss. ii.-viii.). In Ps. ii. we have the Son of God (ver. 7) invested with universal dominion (" Ask of me, and I will give the nations for thine inheritance," ver. 8); in Ps. viii. the Son of Man (ver. 4)

reinvested with universal dominion (” Thou hast put all things under his feet,” ver. 6), — the very parallel, too, which forms the subjects of the first and second chapters of the Epistle to the Hebrews, where the first quotation in chap, i. 5 is taken from Ps. ii., and no fewer than three verses of Ps. viii. (4 — 6) are quoted and commented on in the second chapter of Hebrews (ii. 6-9). The first and last members of the heptade of Psalms being seen to correspond so remarkably, the arrangement of the intermediate members followed as a matter of course to one acquainted with the laws of parallelism. Pss. iii., iv. had already been found to form a pair, the former setting forth the Faith of the worshipper, the latter his Righteousness. Pss. vi., vii., being the corresponding members, were found to take up the same two subjects respectively under a slightly different aspect, while the central Psalm (v.) combines both subjects.

Ps. V. is a morning hymn (ver. 3), composed, probably like the two preceding, on occasion of Absalom’s rebellion, written either immediately on David’s first hearing of the conspiracy before he left Jerusalem, as the words of ver. 7 are considered by some to imply; unless perhaps it is better to render the verbs by “shall” in place of “will,” as expressing his confident hope that God would bring him safely back, and permit him again to enter His courts.

But as for me, in the abundance of Thy mercy I shall come into Thine house, I shall worship towards Thy holy temple in Thy fear,

uttered in the same spirit of faith that dictated his reply to Zadok (2 Sam. xv. 25), “Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, He will bring me again, and show me both it and His habitation.”

The Psalm begins with an introit of 2 verses, praying God to listen to the sighing of his grieved heart and the loud cry of his agonized spirit, after which follow two strophes. These consist of 5 verses each, indicated, as correctly pointed out by Hengstenberg, by beginning each with the address, “O Jehovah” (vers, 3, 8), and followed in the next verse by “For,” urging the special plea for Jehovah’s answering the petition. This division has been departed from by Delitzsch (and others), who makes the Psalm to consist of 4 six-lined strophes. But that Hengstenberg’s is the true division will be evident from examination of the characteristic expressions employed in each strophe, and the symmetry of arrangement which it reveals. I believe, indeed, that David has pointed out the intended division in the introduction (as frequently) by the twofold titles addressed to Jehovah, “my King, and my God” (ver. 2), as marking the two different aspects of Jehovah’s character on which he founds his hope of being delivered from his enemies. His appeals, for himself and against his enemies, to Jehovah are —

In strophe i., as “his God.” He is holy, and hateth all iniquity, and therefore can hear only the God-fearing worshipper who trusts in His mercy.

In strophe ii., as “his King.” He is righteous, and therefore must uphold the cause of the righteous against

the unrighteous.

The parallelistic arrangement of strophe i. is: the first and last verses (3 and 7) correspond, each declaring David's prayerful TRUST in Jehovah, which leads him to "set in order "his petitions in humble faith" in the abundance of His mercy," and to "worship Him in fear." The 3 intermediate verses (4-6), introduced by FOR, contain the pleas he would urge why the desires of his heart should be heard in contrast with those of his godless foes, who can find no favour in the sight of a holy God. To show this, he enumerates 7 sins with which they are chargeable, in the 6 lines of which vers. 4 — 6 consist. In the first line (a) they are described merely by the generic character of "wicked;"[140] in the corresponding last line (a) the charge against them reaches its climax, "bloody" and "deceitful." That the two lines are intended to be parallel is seen by the gradation in God's displeasure, "hath no pleasure in" (a), being intensified into "abhorreth" (ct); the first two being merely negative, the last positive. In the intermediate lines (b) and (h), "evil" and "evil-workers" correspond, both referring to deed; and (c) and (c), "boastful" and "speakers of lies," both referring to uwxl.

To his prayer to Jehovah as a sin-hating God, the Psalmist next adds an appeal to Him as a sin-avenging Sovereign. In strophe ii., therefore, the appeal is to the Eighteousness of Jehovah as King and Judge to uphold the cause of the righteous. Accordingly it begins, "O Jehovah, lead me in Thy righteousness" (ver. 8), and ends in the corresponding verse (12), "For Thou, O Jehovah, wilt bless the righteous."

The pleas, as in strophe i., are introduced by for in ver. 9. It consists of 4 lines, in which 4 sins are charged against his enemies, those in the first and last line being more open sins, to which outward expression is given by" mouth" and" tongue," while those enclosed between are more inward and secret.

To those 4 sins other 3 are added in ver. 10, making up together another seven, for which he invokes the Lord's righteous condemnation. It will be observed, that while in strophe i. the prominence is given to the sins against Jehovah as a sin-hating God, by placing first 4 sins against Him, followed by 3 against man, in strophe ii., where the invocation is to the righteous King to judge between man and man, the sins charged against the Psalmist's enemies naturally precede and are 4 in number, while the lesser number 3 follows, comprising the evil "counsels," "transgressions," and "rebellion" against God. Still the climax of the impeachment is reached in the last of the 14 charges, that the rebellion of the insurgents against David as the Lord's Anointed is in reality a casting off their allegiance to the Lord Himself as King, "For they have rebelled against Thee."

In the total enumeration of all the 14 sins regarded as a whole, the prominence, it will be seen, is assigned to the 7 sins against God, by their being placed first and last, while the 7 against man are placed more obscurely in the middle.[141]

Before concluding, however, we would remark that there is, as we frequently find, a gathering up of both pleas and

combining them together. In ver. 11, David again brings forward the subject of the former strophe i., his “trust” in the “mercy” of Jehovah, as the only ground of his justification, and for his not being “held guilty” with others. Still, the prayer to God, “let all that trust in Thee rejoice,” is in truth but a further plea for the manifestation of God’s righteousness, which requires that he should “compass with favour” them “that love His name,” in order to lead all to the assurance and confession —

Ver. 12. For Thou, O Jehovah, wilt bless the righteous.

PSALM V.

TO THE CHIEF MUSICIAN ON NEHILOTH. A PSALM OF DAVID.

1 To my words give ear, O Jehovah;
Consider my meditation.
2 Hearken to the voice of my cry,
My KING, and my GOD:
For unto Thee will I pray.

I. *Prayer to Jehovah as his* GOD.

3 O Jehovah! in the morning shalt Thou hear my voice;
In the morning will I set in order[142] for Thee, and will look out.
4 aFor Thou art not a God that hath pleasure in wickedness;
bEvil shall not abide with Thee.
5 cThe boastful shall not stand in Thy sight:
bThou hatest all workers of iniquity.
6 cThou shalt destroy them that speak lies:
aThe bloody and deceitful man Jehovah abhorreth.
7 But as for me, in the abundance of Thy mercy I shall[143] come into Thine house:
I shall - worship towards Thy holy temple in Thy fear.

II. *Prayer to Jehovah as his* KING.

8 O Jehovah! lead me in Thy righteousness because of mine enemies:
Make Thy way plain before my face.
9 For in their mouth is no faithfulness;
Their inward part is a yawning gulf;

An open sepulchre is their throat;
With their tongue they flatter.
10 Hold them guilty, O God:
Let them fall by their own counsels;
In the multitude of their transgressions thrust them out;
For they have rebelled against Thee.
11 But let all that trust in Thee rejoice:
Let them ever shout for joy, and do Thou defend them:
And let them exult in Thee that love Thy name.
12 For Thou, O Jehovah, wilt bless the righteous:
With favour wilt Thou compass him as with a buckler.

Before leaving this Psalm, we would beg to draw the attention of the Biblical student to the excellent opportunity offered by every enumeration of particulars in Scripture for studying the distinctive shades of meaning in the various expressions employed, since, unless some other parallelistic arrangement interfere (as in vers. 6 and 9), the different terms are almost always arranged (as indeed the rules of good composition require) in the form of a climax or anti-climax (of. Ps. i. 1). In vers. 4-6 it will be observed how each term rising in intensity marks the growing displeasure of the Almighty as He regards the increasing depravity of the wicked. In the first three stages, *a, b, c,* of their degeneracy the expressions are all *negative* to mark the withholding from them of all countenance: “Thou hast no pleasure in them;” “they shall not abide with Thee,” much less “stand in Thy sight.” The succeeding three, *b, c, a,* are all *positive*: “Thou hatest,” “Thou shalt destroy,” “Jehovah abhorreth.”

In ver. 10, in like manner, the petitions in David’s prayer against the wicked form a climax: “Hold them guilty,” “Let them fall,” “Thrust them out;” while in contrast, in ver. 11, the gladness which he anticipates as given to those that

“trust in God,” beginning on the quiet “rejoicing” of the heart, breaks forth at length into “shouts of joy” and gestures of “exultation.”

Again, in vers. 4 — 6 the progress of sin is detailed, sinners being described — 1st, in their relation to God (as in Ps. i.), by the general term “wicked” or “unrighteous;” 2nd, as “evil” (wrong-doers); 3rd, next as “boasting” of their evil; 4th, as exhibiting it in their habitual practice, “workers of iniquity” (vers. 4, 5). In the three sins against their fellowmen, enumerated in ver. 6, “speaking lies” and “deceit” are placed first and last, while the more heinous sin of “bloodshed” is put in the less conspicuous place in the middle, because lying and deceit formed the characteristic features of the present rebellion; which was got up by Absalom and his counsellors under the specious pretence of justice and liberality to the people, which it was insinuated were neglected by David. Compare 2 Sam. xv. 4, “Absalom said, O that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!” etc. Hence, too, in ver. 9, in the four sins specified against their fellow-men, prominence is again given to this feature of the rebellion by placing first and last, “in their mouth is no faithfulness,” “with their tongue they flatter” (literally, speak smoothly); while the inward corrupted sources from which these proceed are placed in the middle.

In Pss. vi. and vii. we have the two pleas which were combined in Ps. V. urged separately. In Ps, vi. David appeals to Jehovah in faith as his merciful God; in Ps. vii. as his righteous King and Judge.

In Ps. vi. a deeper source of suffering and more intense distress than any yet disclosed are opened up to us. David sees in his troubles a merited chastisement for his sins; but the power of faith, in raising up even from the greatest extremity, is vividly represented by the sudden outburst of triumphant confidence reached in the concluding strophe in answer to the humble confession and prayer of the sufferer.

The strophical arrangement is 3-4-3. The beginning of each strophe is marked by imperatives, “O Jehovah, rebuke me not” (ver. 1); “Return, deliver, save” (ver. 4); “Depart from me” (ver. 8). In strophe i. (1-3) he earnestly deprecates the continuance of God’s anger, and entreats His mercy to remove his distress, which has weakened both body and soul. In strophe ii. (4 — 7) he enforces his supplication by the plea that God’s own glory is concerned in his deliverance, since death is near, in which there can be no praise of Him, and he is wasted away and all but exhausted by his sufferings.

Strophe iii. (8-10). Faith at length has triumphed. Out of the depths of penitential sorrow he receives internally the assurance of Jehovah’s restored favour and blessing; and in undoubting confidence he warns off his enemies, and predicts their sudden and utter discomfiture. God, who had so “long” (ver. 3) hid His face from him, has now “returned” again (ver. 4) to him, and therefore shall his enemies “be turned back” (ver. 10), and the “sore trouble” (vers. 2, 3) which they had occasioned to him shall be righteously recompensed to themselves (ver. 10).

PSALM VI

FOR THE PRECENTOR, WITH AN ACCOMPANIMENT OF STRINGED INSTRUMENTS UPON THE OCTAVE. A PSALM OF DAVID.

I.

1 O Jehovah, in Thine anger rebuke me not,
Neither in Thy hot displeasure chastise me.
2 Be gracious unto me, O Jehovah; for I am weak:
Heal me, O Jehovah, for my bones are troubled.
3 My soul also is sore troubled:
But Thou, O Jehovah, how long?

II.

4 Return, O Jehovah, deliver my soul:
Oh save me for Thy mercy’s sake.
5 For in death there is no remembrance of Thee:
In the grave who shall give Thee thanks?
6 I am weary with my groaning;
Every night make I my bed to swim:
With my tears I water my couch.
7 Mine eye wasteth away because of grief;
It waxeth old because of all mine adversaries.

III.

8 Depart from me, all ye workers of iniquity;
For Jehovah hath heard the voice of my weeping.
9 Jehovah hath heard my supplication;
Jehovah will receive my prayer.
10 All mine enemies shall be ashamed and sore troubled:
They shall be turned back, they shall be ashamed suddenly.

Ps. vii., according to the title, was called forth by the slanderous words of one of Saul’s followers, who calumniated David to the king as plotting against his life. The numerous coincidences of expression between the Psalm and chapters xxiv. and xxvi. of 1 Sam., seem to determine the period of Saul’s persecution as that to which the composition of the Psalm is to be referred.

Like Ps. v., it begins with an introduction of two verses, in the first of which the two subjects are stated which are afterwards expanded in two strophes — (A) David's confidence, (B) his prayer — that the righteous God will save the righteous and punish the wicked.[144] These two subjects are then taken up, but in inverse order (as frequently), and expanded in two strophes, B in vers. 3-9, and A in vers. 10-16, consisting of 7 verses each; the whole concluding with a promise of thanksgiving and praise to Jehovah, when his prayer and confident expectation are answered, in a single verse (17), which corresponds to the introduction (vers. 1, 2).

The division between the two strophes takes place between vers. 9 and 10, as will be seen from ver. 9 being still prayer, while ver. 10 expresses confidence in God's protection and salvation.

The 7 verses of the strophes, however, are further subdivided; B into 3 and 4 verses, as indicated by SELAH, and A into 4 and 3, the 3 verses in the one strophe corresponding to the 3 verses in the other, and the 4 verses to the 4.

1. It requires but the slightest inspection to see that vers. 3-5 and 14-16 both relate to man especially — contrasting the conduct of David to his enemy and the recompense to be meted out to it by a righteous Judge (3-4), with his enemy's malicious designs against David and the recompense that will deservedly fall upon them from the Lord (14-16); while in the intermediate vers. 6-9 and 10-13, the appeal is to God's judgment and righteous requital."[145]

2. There is a close resemblance in the substance of the corresponding verses of the prayer, and confidence in the result. Thus in B, the strophe of prayer, vers. 3 -5 begin, “If I have done this, if there be iniquity in my hands,” and the substance of the 3 verses might be thus stated: If such be the case, may the just requital be made to me. In A, the strophe of confidence, vers. 14-16 begin in like manner, “Behold, he travaileth with iniquity” and their substance might be stated in parallel terms: — such being the case, the just requital shall be made to him.

jAgain, in B the prayer of vers. 6-9 is — that the righteous God may avenge the righteous and punish the wicked. In A, the confidence expressed in vers. 10-13 is — that the righteous God will avenge the righteous and punish the wicked.

PSALM VII.

SHIGGAION OF DAVID, WHICH HE SANG UNTO JEHOVAH CONCERNING THE WORDS OF CUSH THE BENJAMITE.

1 A. O Jehovah my God, in Thee have I taken refuge:
B. Save me from all that pursue[146] me, and deliver me;
2 Lest he tear my soul like a lion,
Rending it in pieces, while there is none to deliver.

B. *Prayer — expanded in 7 verses.*

3 O Jehovah my God, if I have done[146] this;
If there be iniquity in my hands;[146]
4 If I have rewarded[147] evil to him that was at peace with me
(Yea, I have delivered him that without cause is mine enemy);
5 Let the enemy pursue my soul, and overtake it;
Yea, let him tread down to the earth my life,
And lay my glory in the dust. SELAH.
6 Arise, O Jehovah, in Thine anger.
Lift up Thyself against the rage of mine adversaries;

And awake for me! Thou hast commanded judgment.
7 And the congregation of the peoples shall compass Thee about:
And over them return Thou on high.
8 Jehovah shall judge the peoples:
Give sentence for me, O Jehovah,
According to my righteousness,[147] and according to mine integrity that is in me.
9 O let the evil of the wicked come to an end;
And establish Thou the righteous:[147]
For a Trier of hearts and reins is the righteous God.

A. *Confidence — expanded in 7 verses.*

10 My shield is upon God,
Who saveth the upright in heart.
11 God is a righteous Judge,
And a God who hath anger every day.
12 If one will not turn, His sword He will whet;
His bow He hath bent, and made it ready.
13 Yea, for him He hath prepared the weapons of death;
His arrows He maketh burning bolts.
14 Behold, he travaileth with iniquity.
And he shall conceive mischief, and bring forth deception.
15 A pit he hath dug, and hollowed it out,
And has fallen into the pitfall he was making.
16 His mischief shall return upon his own head.
And upon his own pate shall his violence come down.
17 I will give thanks unto Jehovah according to His righteousness;
And will sing praise to the name of Jehovah Most High.

PSALM VIII.

No Psalm has been more generally misinterpreted than Ps. viii., and none perhaps presents greater difficulties to reconcile with the use made of it in the New Testament. The older expositors, looking to the quotations from it in the New Testament, regarded it as directly prophetical of Christ, interpreting the words “man” and “the Son of man” in Heb. ii. 6 as expressly pointing to the Messiah, notwithstanding that they thus plainly contradict the interpretation put upon the words in vers. 8, 9, which

evidently oppose man to Christ, affirming of man, “But now we see not yet all things subjected to him;” but of Jesus, on the contrary, “But we behold Him who hath been made a little lower than the angels, even Jesus, crowned with glory and honour.” They urged, however, further in confirmation of the Psalm being applicable to Christ alone, the use made by St. Paul, in 1 Cor. xv. 2 7, of his quotation of Ps. viii. 6, “Thou hast put all things under his feet.” These words the apostle interprets as embracing the whole world of God’s creation, and so universally that He alone “is excepted who did subject all things unto Him,” a statement so all - comprehensive that it can apply to Him alone who is to be Lord of all. The same is the interpretation put upon the words by the writer to the Hebrews in terms equally strong, “For in that He subjected all things unto Him, He left nothing that is not subject to Him” (Heb. ii. 8).

Still there meets us the difficulty on the other hand, if such universality of dominion can legitimately be deduced from the words of the Psalmist, how incongruous seemingly, and inconsistent with the grandeur of such a thought, is the immediately succeeding enumeration of the objects placed under man’s dominion, “All sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, whatsoever passeth through the paths of the seas.”

Many of the later expositors, seeing the difficulties connected with the earlier interpretations, have gone to the opposite extreme, and consider that the Psalm has no reference to the loss and future restoration to man of the dominion at first destined for him, but refers solely,

according to the mind of the author of the Psalm, to man's present sovereignty over all the inferior animals, marred indeed by man's fall, but still retained so far as to justify the words here employed. Thus, for instance, Dean Perowne, one of the best and most judicious of late interpreters, says, "It has been often asked whether David, in ascribing such dignity as he does here to man, was speaking of man in his present condition, degraded from his high supremacy by the fall, or of man as originally made in the image of God and gifted with dominion over the lower creation. Now the language of the Psalm certainly points to the present. There is no hint in it of any difference between man's original destiny and his present condition (between the ideal and the actual)." If so, what can the Psalmist mean by the expressions, "What is man that Thou rememberest him, and the son of man that Thou visitest him?" These words in Biblical usage refer to those who for a time seem to have been forgotten and forsaken, and are again "remembered" and "visited" by God; as when it is said, "God remembered Noah, Rachel, His covenant with Abraham," etc. (Gen. viii. 1, xxx. 22; Ex. ii. 24); and "the Lord visited Sarah" (Gen. xxi. 1); "God will surely visit you" (Gen. 1.24); "They heard that the Lord had visited the children of Israel" (Ex. iv. 31). "Remembering" "visiting" cannot apply to *first* bestowal of blessings.

Dr. Perowne acknowledges that "the Ode is the lyric echo of the first chapter of Genesis," and refers to the sovereignty destined for man at his first creation. Does David give no hint of this being lost and only at a future period to be regained, when, in recalling the supremacy destined for man, he more than once changes the tenses of

the verbs descriptive of this supremacy from the Perfect (or indeed Past) to the Imperfect (or Future, marking that it had not yet been *perfected* or attained)?

> What is man that Thou rememberest him?
> And the son of man that Thou visitest him?
> And yet Thou *madest* him but little lower than God,
> And with glory and majesty Thou *wilt crown* him.
> Thou *wilt give* him to rule over the works of Thy hands;
> All things Thou hast put[148] under his feet.

Could David in meditating on this passage in Genesis, in which God declared the high destiny He designed for man, have forgotten the disastrous sequel which so soon followed, that, so far from man exercising or improving the dominion thus originally bestowed upon him, the very first thing he did was to subject himself and his reason and conscience to one of the very lowest of the inferior animals, a “serpent” crawling in the dust! Could he have forgotten that the very first thing his people, the children of Israel, did, after being “remembered” and “visited” by God and delivered by His mighty hand from the oppression of a nation who bowed down in worship to every sort of animal, beasts, birds, fishes, reptiles, from the sacred bull or Apis, down to scarabaei or beetles, was to make to themselves a golden calf, and by the mouth of Aaron their high priest to proclaim, “These be thy gods, O Israel, which brought thee up out of the land of Egypt”? (Ex. xxxii. 4). And when he looked to the nations around, particularly to the Philistines with whom at first he had so much to do, and saw them worshipping a Dagon or Fish-god, could he describe man as retaining and exercising the dominion, over all the creatures and works of God’s hand, with which his Maker

had originally invested him? How natural and appropriate, in David's mouth, was the addition of what seems to us at first sight out of place, and an instance of bathos — after having said, "All things Thou hast put under his feet" — that he should enumerate the various species of lower creatures, "All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea," etc., over which man's dominion was ordained to extend — in order to warn his countrymen against their propensity to follow the idolatrous practices of the heathen around them in worshipping the creature in place of the Creator. Herein he but followed the example of Moses, who found it necessary to warn the Israelites in words strikingly similar, and of which David's seem the echo, "Take ye good heed unto yourselves … lest ye corrupt yourselves and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any *beast* that is on the earth, the likeness of any winged *fowl* that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any *fish* that is in the waters beneath the earth; and lest thou lift up thine eyes unto *heaven*, and when thou seest the *sun* and the *moon* and the *stars*, even all the host of heaven, shouldest be drawn to worship them and serve them, which the Lord thy God hath divided unto all nations under the whole heaven" (Deut. iv. 15-19).

The fundamental error, however, lies in interpreting the Psalm at all of the *present*. Take the very first words —

O Jehovah our Lord,
How mighty is Thy name in all the earth!

By the “name” of Jehovah is meant that which is *known*, or rather, what is recognised and acknowledged, of His true nature and glory. Now, with what propriety could David, looking to the then present state of the world, affirm that God’s name was acknowledged as “mighty in all the earth”?

Was it so even in his own small territory? How much less in all the idolatrous nations round about him, where the name of the Lord was blasphemed every day, and His glory given to the works of His hands! If the Psalm was written, as is probable, on occasion of some victory gained over one of the powerful enemies who hated and opposed Israel, specially on account of their worship of Jehovah, and the exclusive claims which they advanced for Him as the only living and true God, we can easily understand how David, regarding the victory which Jehovah had just given to the weak over the strong, as an earnest of the dominion over the whole earth which God promised to his seed as king of Zion, to whom He was to “give the heathen for his inheritance, and the uttermost parts of the earth for his possession,” could in prophetic ecstasy exclaim, “O Jehovah our Sovereign, how gloriously mighty is Thy name in all the earth!” The Psalm is evidently predictive of what was to be, not descriptive of what already is. This is in exact accordance with the immediate following pair of Psalms, ix. and x., the tenor of which shows us what was the (moral) nature of the lost dominion the Psalmist had in view as needful to be regained, and in which, with far-seeing eye, David beholds the kingdom of God universally established, and all idolatry vanished from the face of the earth! “The heathen are sunk down in the pit that they made” (ix. 15);

“The Lord is king for ever and ever; the heathen are perished out of His land” (x. 16).

The predictive character of the Psalm would seem to furnish an easy solution of the grand difficulty which the imperative tnah[149] in the last line of ver. 1, has caused to all interpreters. Looking forward to the time when he anticipates that the name of Jehovah shall be universally reverenced, it is most natural for David to interject a prayer that the time may be speedily brought about; and the last words of ver. I ought, I think (making the relative (awr) refer to the nearest antecedent), to be translated, “How mighty is Thy name in all the earth, In which, Oh do Thou set Thy glory above the heavens!”[150]

But a greater mistake still has been committed in taking the central for the principal subject, and in making the power and dignity conferred upon man the point on which the Psalmist principally insists. Attention to the structure of the Psalm leads to the correct view of its import. One of the principal rules in parallelism, and which is at the same time a dictate of common sense, is that when a writer begins and ends with a subject, by placing it first and last, he intends thereby to give it prominence as the main or leading topic to which he desires to draw attention; while the central subject, though occupying a most important place — forming as it were the very heart of the composition, and giving animation and force to the whole — is still subordinate and subsidiary to the main Proposition, being placed in a less conspicuous position. Now in the Psalm before us, it is the name and power of Jehovah that are placed first and last, “O Jehovah our Lord,

how mighty is Thy name in all the earth!" (vers. 1 and 9), while the dignity and power bestowed on man hold only the secondary place in the middle verse (ver. 5). That the might of Jehovah is the principal subject on which the Psalmist has his view fixed, is plain from the reiterated expression which lie gives to it. The word 'addir, rendered "excellent" in the Authorized Version, has one well-ascertained meaning, in all the twenty-six passages[E] of Scripture in which it occurs, of "mighty."[151] In accordance with this are — (1) the epithet chosen to characterize Jehovah, "our Lord (or sovereign);" (2) the mode in which He manifests His name, by "ordaining strength;" and (3) the instruments selected for exhibiting that strength. Those to whom Jehovah imparts strength, regarded in themselves, are weaklings, mere "babes and sucklings" (in ver. 4, 'Enosh, frail, or mortal, man); but it is on this very account that they have been chosen "because of His adversaries, to still the enemy and self-avenger," — that the victory may redound the more to the glory of God's name, through the power being seen to be wholly of God. The relation of the central idea to the principal subject will now be evident, and the argument of the Psalm might be thus expressed: —

The mighty power of God, gloriously displayed as it is in the grandeur of the heavens, is still more gloriously exhibited on earth by the victory which God will give to frail man over the mighty powers of evil — if he relies on God's might.

In short, the great theme of Ps. viii. is the same as that which struck St. Paul so forcibly on seeing it accomplished in Christ, "God's power made perfect in weakness," and to

which he has given so eloquent expression in 1 Cor. i. 26-28: “Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen, yea and things which are not, to bring to nought things that are, that no flesh should glory in His presence.” Our Lord Himself not only quoted the very words of the Psalm, “Out of the mouths of babes and sucklings Thou hast perfected praise” (from the Septuagint translation), in rebuke of the Pharisees, who would have had Him to refuse the natural outburst of praise that was called forth from the children in the temple by all the wonderful things that He had done; but He discloses their true spiritual meaning when, with seeming allusion to the words of Ps. viii., He says, “I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes” (Matt. xi. 25); and again in the reason which He assigns for His gracious invitation to children, “Suffer little children to come unto me, and forbid them not; for of such [in spirit] is the kingdom of God” (Luke xviii. 16).

In further confirmation of our contention that the purport of the Psalm has been misconceived by those who take its purpose to be to magnify the grace of God in bestowing on man dominion over the creation here below, and conferring power on him to subdue all under himself, we must draw special attention to the words in ver. 2, the force of which seems to have been overlooked, “because of Thine

adversaries, to still the enemy and self-avenger." It is the Lord's own power evidently that is here in question, and which has to be vindicated. It is "because of Thine adversaries, O Lord," that it is said, "Thou hast ordained strength" to the weak. An "enemy" has crept in — one who, having cast off allegiance to God and incurred His wrath, malignantly desires to mar God's new creation, and to involve them in the same condemnation with himself, in which he was but too successful; and it is to quell the power and pride of His foe, and in vindication of His own might, that the Lord is to give the victory to man in his weakness over the proud insolence of "the enemy and self-avenger." Whence this rather remarkable expression, "the enemy and self-avenger"? Its employment in a Psalm which is confessedly a meditation on the first chapter of Genesis — and if our view is correct also on chap, iii., where the "dominion" conferred was lost through the subtlety of the serpent — would seem to receive light from the early chapters of Genesis. In these we find a warfare between the seed of the woman and the seed of the serpent, and the origin of the opposition between them attributed to the Almighty, as making the cause His own, "I will put enmity[152] between thee and the woman, and between thy seed and her seed" (Gen. iii. 15). We have next a sketch of the two opposing seeds in Cain and Abel, etc. The distinction between them reaches its culmination in the seventh generation of each, Enoch "the seventh from Adam" (Jude 14) being declared to be a son of God, as having walked so closely with God that "God took him" to Himself (Gen. v. 24); whereas the daring presumption of Cain's race reached its culmination in the seventh generation in

Lamech, who, by his boastful exclamation, “If Cain shall be avenged sevenfold, truly Lamech seventy and seven fold” (Gen. iv. 24), arrogated to himself the prerogative of being *his own*, or “*self-avenger*;” which the Almighty claims as being exclusively His: “Vengeance is mine; I will repay, saith the Lord” (Rom. xii. 19).[153]

The strophical arrangement of the Psalm is simple. Vers. 1 and 9, as the statement and conclusion of the theme proposed, enclose between them its illustration and proof in 7 verses (2-8). The 7 verses, as usual, consist of 2 triplets with a central verse: the first triplet (2-4) setting forth the weak and lowly condition in himself of man to whom strength is to be given; the central verse (5), the exaltation and supremacy destined for him by God; and the second triplet (6-8), the particulars of this supremacy — ver. 6, generally, over “all things ” — ver. 7, in earth (beasts tame and wild) — ver. 8, in the air and in the sea.

PSALM VIII.

FOR THE CHIEF MUSICIAN; SET TO THE GITTITH.[154] A PSALM OF DAVID.

1 O Jehovah our Lord,
How mighty is Thy Name in all the earth,
In which — Oh set Thou Thy glory above the heavens!

2 Out of the mouth of babes and sucklings
Thou hast established strength, because of Thine adversaries,
That Thou mightest still the enemy and self-avenger.

3 When I consider Thy heavens, the work of Thy fingers,
The moon and the stars which Thou hast ordained,

4 What is mortal man that Thou rememberest him!
And the son of man that Thou visitest him!

5 And yet Thou madest him but little lower than God,
And with glory and honour Thou wilt crown Him!

6 Thou wilt make him to have dominion over the works of Thy hands,
All things Thou hast put under his feet:

7 All sheep and oxen,

Yea, and the beasts of the field;
8 The fowl of the air, and the fish of the sea,
Whatsoever passeth through the paths of the seas.
9 O Jehovah our Lord,
How mighty is Thy Name in all the earth!

The legitimacy of the quotations in the New Testament from the Psalm, for the purpose for which they are adduced, will now be evident. It seems impossible with any fairness to defend the use made of vers. 4-6 by the writer to the Hebrews in chap. ii. 5-9 on the ground of mere allusion, — or "accommodation" as it is called, — as if the words were quoted only by way of illustration. The writer manifestly adduces the Psalm in order to prove that not unto angels [but unto man] "did He subject the world to come whereof we speak" (ii. 5), i.e. the new order of things brought in by Christ. Now if the Psalm speaks of the sovereignty alreacb/ possessed "in his present condition" in the time of David, then it flatly contradicts the objection made in the Epistle, "But now we see not yet all things subjected to him" (ver. 8).[155] If, on the contrary, as we have endeavoured to show, David is speaking of the sovereignty originally destined for man, but which he so soon forfeited, and, in full assurance that no enemy could ultimately be able to frustrate God's purpose, is looking forward with predictive confidence to the time, when all things shall be put under man's feet by the redemption provided through the Messiah, the use made of the quotation in Hebrews is fully justified. The same is true of St. Paul's quotations in 1 Cor. xv. 27 and Eph. i. 22.

It is through Christ's taking upon Him our nature and becoming man that God fulfils His original purpose of

granting to the creature made in His own image supremacy over all His works. To the man Christ Jesus, now ascended up on high, “all power is given in heaven and in earth” (Matt, xxviii. 18), “angels and authorities and powers being made subject unto Him” (1 Pet. iii. 22). The same authority and power which He, as Head, enjoys. He imparts to His members, making them “a kingdom and priests unto His God and Father” (Rev. i. 6), granting to him that overcometh to “sit with Him on His throne” (Rev. iii. 21), and giving to His redeemed even to “judge angels” (1 Cor. vi. 3).

Such was the purpose and full import in the mind of the Spirit of the words which the Psalmist was inspired to utter. Not that it is necessary to suppose that the Psalmist saw or consciously realized the full import of the expressions which he was led to employ. Still they must be in the same line of thought, and contain in themselves the germ of the ideas afterwards more fully developed in the New Testament, which would not be the case in the instance before us, if all that was meant by the words of the Psalm referred merely to the “dominion over the lower creation” still retained by man “in his present condition,” and not to “his high supremacy from which he was degraded by the fall,”[156]

As Dr. A. B. Davidson has well said in his commentary on Heb. ii. 9, “There is no such thing as nature poetry or nature writing in the Old Testament: everything there is uttered from the sphere of redemption, which is not antagonistic to the sphere of nature, but assumes this latter sphere into itself.”

But the force of the argument, that the dominion which Ps. viii. had in view for man was not a natural, but a moral supremacy, strong as it is when deduced from the Psalm considered by itself, becomes irresistible when we view the Psalm in relation to the other Psalms of the series with which it is connected.

And 1. In its striking relation to Ps. ii., to which, as we have seen, it forms the corresponding member in the heptade, Ps, ii.-viii. In Psalm ii. we have the "Son of God," in Ps. viii. the "Son of Man," invested with universal dominion. The inference which the parallelism between the two Psalms suggests is, that the dominion, undoubtedly moral in the former, is also moral in the latter; and as it is a dominion that has been lost and cast off in Ps. ii. 3, that the dominion in Ps. viii. is one to be restored, not the natural dominion of man over the inferior creatures still retained.[157]

Further, in both Psalms opposition is made to God's purpose — in Ps. ii. by innumerable enemies, "the heathen, the peoples, the kings of the earth, the rulers," the adversaries of "the Lord" being also the adversaries of "His Anointed," all of whom, however, are to be subjected to him as his "inheritance," power being given to him to "break with a rod of iron" those who refuse submission. In Ps. viii., in like manner, there are the Lord's "adversaries," styled also "the enemy and self-avenger," whom by "strength ordained out of the mouth of babes and sucklings" He is to "still," "all things being put under man's feet," that the power may be seen to be not of man, but of God. The parallelism leads us to identify the adversaries in Ps. viii. with the adversaries in Ps. ii., as being that portion of men

who are the enemies of God and goodness, “the heathen,” the idolaters who would “cast off” the authority of “the Lord and His Anointed ” — in short, “the sons of men” as opposed to “the sons of God” (Gen. vi. 2); and “man,” or “the sons of man,” in Ps. viii. 4, with that portion of the race who look to God alone for reinstatement in their lost privileges; and consequently to regard the dominion to be restored to the latter to be a moral, not a natural supremacy.

2. The result thus reached as to the moral character of the enemy, and dominion bestowed on man, is still more clearly signified by the striking connection which exists between Ps. viii. and the two Psalms between which it stands. The last words with which Ps. vii. closes are —

I will sing praise to the name of the Lord Most High;

almost the first words with which Ps. ix. opens are —

I will sing praise to Thy name, O Thou Most High;

and the Psalm which stands between them, Ps. viii., both opens and closes with the words —

O Lord our Lord, how mighty is Thy name in all the earth :

When now we examine the grounds on which glory is expected in these two Psalms to accrue to God’s name, we find in Ps. vii. that it is from the surely anticipated overthrow of the adversaries who have set themselves against the Lord’s servant David. The enemy is described as “travailing with iniquity and conceiving mischief,” but

the evil that he devises the Psalmist is enabled by faith to foresee and predict as turned against himself (vers. 15, 16).

> He has fallen into the pitfall he was making.
>
> His mischief shall return upon his own head,
>
> And upon his own pate shall his violence come down (vers. 15, 16).

And it is for this assured discomfiture that the Psalmist promises to return thanks and praise —

> I will give thanks unto Jehovah according to His righteousness;
>
> And will sing praise to the Name of Jehovah Most High (ver. 17).

It is for a victory *to he gained* (not a dominion all along possessed by man) that the Psalmist is to magnify God's name. Must not those who gave its present position to Ps. viii., which begins with magnifying the name of God, have meant those who joined in the worship of the sanctuary to regard the reason for magnifying God's name to be the same as that in Ps. vii.?

But this assurance is made doubly sure when we find that Ps. viii. ends with the same words as those with which it began, and is immediately followed by another, Ps. ix. catching up the same words, "I will sing praise to Thy name, O Thou Most High!" It is indeed on account of a victory that has just been granted to David that he gives thanks; but he cannot rest in the present, but regards the victory just vouchsafed as a foretaste and pledge of the full

and final dominion and victory over all the enemies of the righteous, promised to him in his seed —

Thou hast rebuked the heathen,
Thou hast destroyed the wicked,
Their name hast Thou blotted out for ever and ever.
The enemy — they are brought to an end — desolations for ever (vers. 5, 6).

And again —

Sunk down are the heathen in the pit they had made;
In the net that they had hid is their own foot taken (ver. 15).

In the closely connected Ps. x. the anticipated consummation is thus described —

Jehovah is King for ever and ever:
The heathen are perished out of His land (ver. 16).

A distinction,too,is drawn in both these alphabetically connected Psalms, between the two classes or seeds into which “man” is divided, by the term specifically given to the heathen in the verse with which each Psalm is brought to a close —

Let the heathen know that they are but mortal men (Ps. ix. 20).
And to judge the fatherless and the oppressed,
That the *mortal man of the earth* may no more terrify (Ps. x. 18).

The connection in which Ps. viii. is thus placed with the Psalms which precede and follow it strongly confirms the

various points for which we contend as to its interpretation.

1. It determines in what respect “the *name* of the Lord” is pronounced to be “mighty in all the earth,” viz. by a victory which He grants to the righteous over their enemies, through a strength founded for them in their utmost weakness, even to “babes and sucklings;” so that the victory or “dominion” intended is moral, not natural.

2. It determines that the “dominion” is not yet attained, that “the Lord’s name is” not yet “mighty in all the earth;” in other words, that the Psalm is predictive of what is to be, not descriptive of what already is.

3. That the” dominion “bestowed is not given to” man “generally considered, but that there is a marked distinction between the two classes or races of man; on the one hand, the “man of the earth” (x. 18), “the enemy and self-avenger” (viii. 2), the” wicked,” the” nations that forget God” (ix, 17); and, on the other, “the humble” (ix. 12), “the needy” (ix. 18), “the poor” (x. 2), etc. This distinction we shall afterwards find to be most important, as forming the very basis and leading idea of the next heptade of Pss. ix.-xv.

A short analytical table of the contents of Pss. ii.-viii, will assist in following their connection.

The 1st Septenary, Ps. ii.-viii., has for its subject —

Man victorious over all opposition through Faith, *if accompanied with corresponding* Righteousness.

Ps. ii. Through Faith in the promised King and Son of God who is to be invested with *universal dominion* (“Ask of me,” etc., ver. 8) as King in Zion, though opposed at first by all “nations and kings ” — and being assured of victory for himself and all his followers (“Blessed are all they that put their trust [FAITH] in him” (ver. 12)).

Such, must the true worshipper he prepared with David to say, is

Ps. iii. My FAITH in God’s “salvation” (vers. 3, 6, 8), however many enemies “set themselves against me” (ver. 6);

Ps. iv. And the RIGHTEOUSNESS towards God which it produces — “my righteousness” (ver. 1), “godly” (ver. 3); the one being declared vain if without the other, “Offer sacrifices of righteousness, and [so] put your trust in Jehovah” (ver. 5).

Ps. v. Such, I appeal to Thee as “my King” and as “my God” (ver. 2), is

vers. 3-7. My FAITH toward Thee as “my God ” — in whose “Mercy” I trust, and “worship in fear towards Thy holy temple” (ver. 7).

vers. 8-12. And RIGHTEOUSNESS towards Thee as “my King” — whose “righteousness” (ver. 8) must defend “the righteous” (ver. 12) against all his enemies.

Ps. vi. My FAITH (vers. 8, 9) in Thy “mercy” (vers. 2, 4) to save me from the “workers of iniquity” (ver. 8) notwithstanding my sin, and Thy just “anger and chastisement” (ver. 1), seeing I can appeal to Thee for

Ps. vii. My RIGHTEOUSNESS towards man — (vers. 3, 4, 10, 11, 17) , — “A trier of hearts is the righteous God” (ver. 9), and a “righteous Judge” (ver. 11); and I can already see by faith mine enemy “fallen” (ver. 15), and cause given me to “sing praise to the name of

Jehovah" (ver. 17) — as the pledge of the destined overthrow of the enemy of God and man, and of God's "name being mighty in all the earth" (viii. 1). — This I confidently anticipate.

Ps. viii. Through Faith in the SON of MAN being reinvested with *universal dominion* (" Thou hast put all things under his feet," ver. 8) in fulfilment of God's original purpose for man which cannot be frustrated, and in God's glory being enhanced by "strength ordained" for man in his utmost weakness when restored to righteousness, to "still the enemy and the self-avenger" (ver. 2).

In the next Septenary, Ps. ix.-xv., Pss. ix. and x. form a pair, like Pss. iii. and iv., yet ought not to be united and made one Psalm as in the Septuagint version. To see the connection, yet distinction, between the two, we give first their strophical division, prefaced by a short analysis of their contents.

Ps. ix. is divided into two equal and corresponding parts of 10 verses each, subdivided into 4-2 — 4 verses.

"Vers. 1 — 4. David praises the Lord for the vindication of his righteous cause against his enemies.

Vers. 5 — 6. And for the thoroughness of the destruction of his heathen foes now experienced.

Vers. 7-10. Which creates confidence for the future in the continuance of God's righteous judgment.

To this correspond the next 10 verses.

Vers. 11-14. David calls on all to praise the Lord — now that, according to His promise (Deut. xii. 10), He has chosen Zion (vers. 11, 14) as “the place to cause His name to dwell there ” — for that He has not forgotten “the cry of the poor,” the words of which are given in vers. 13, 14.

Vers. 15, 16. Again in the two central verses, the thoroughness is insisted on of the destruction of the heathen foes, by which the Lord has now made Himself known.

Vers. 17-20. Which creates confidence for the future in the continuance of God’s righteous judgment, and complete answer to “the expectation of the meek,” the words of which are siven in vers. 19, 20.

PSALM IX.

TO THE PRECENTOR ON MUTHLABBEN. A PSALM OF DAVID.

I.

1 a I will give thanks to Jehovah with my whole heart;
a I will tell of all Thy marvellous works.
2 a I will be glad and exult in Thee:
a I will sing praise to Thy name, O Most High!
3 b Because mine enemies are turned back,
Stumble and perish at Thy presence.
4 For Thou hast maintained my right and my cause;
Thou satest on the throne, a righteous judge.
5 g Thou hast rebuked the heathen, Thou hast destroyed the wicked,
Their name hast Thou blotted out for ever and ever.
6 The enemy, they are brought to an end — desolations for ever;
And the cities Thou hast destroyed, their very memory is peri,shed.
7 v And Jehovah sits enthroned for ever:
He hath established for judgment His throne;
8 v And He Himself will judge the world in righteousness,
He will minister judgment to the peoples in uprightness.
9 v So may Jehovah be a high tower for the oppressed,

A high tower in times of trouble.
10 v And may those trust in Thee that know Thy name;
Because Thou didst not forsake them that seek Thee, O Jehovah.

II.

11 z Sing praise to Jehovah, who dwelleth in Zion:
Declare among the peoples His doings.
12 For he that maketh inquisition for blood hath remembered them:
He hath not forgotten the cry of the poor.
13 k "Be gracious unto me, O Jehovah!
Look on mine affliction from them that hate me,
O Thou that liftest me up from the gates of death;
14 That I may tell of all Thy praise In the gates of the daughter of Zion:
That I may rejoice in Thy salvation."
15 't Sunk down are the heathen in the pit that they had made:
In the net which they had hid is their own foot taken.
16 Jehovah hath made Himself known: judgment He hath executed,
In the work of His own hands snaring the wicked. Higgaion SELAH.
17 i The wicked shall be turned into hell,
All the heathen that forget God.
18 For the needy shall not alway be forgotten:
The expectation of the poor shall not perish for ever.
19 q Arise, O Jehovah! Let not mortal man prevail;
Let the heathen be judged in Thy presence.
20 Put fear into them, O Jehovah!
Let the heathen know that they are but mortal men. SELAH.[158]

Ps. x. begins (ver. 1) with an expostulation addressed to Jehovah for "standing afar off," and permitting the wicked man to triumph. This is enforced in 10 verses, setting forth in the first 5 (2 — 6) his proud self-confidence, and in the next 5 (7 — 11) his outrageous violence and disregard of man and God, the end of each stanza being marked off by what the wicked "hath said in his heart" (vers. 6, 11).

The address to "Jehovah," with which the Psalm opened, is again resumed in the last 7 verses (12-18), subdivided into 4 and 3, as marked by the recurrence of Jehovah (vers. 12, 16), the first 4 verses being a prayer to Jehovah to" arise" and deliver the afflicted, for the vindication of His

own honour, rising, in the last 3 verses, into the confident assurance that Jehovah, as the Eternal" King," will" hear" and cause" that the man of the earth shall no more terrify."

PSALM X.

1 l Why, O Jehovah, standest Thou afar off?
Why hidest Thou Thyself in times of trouble?
2 Through the pride of the wicked man the poor is set on fire:
Let them be taken in the devices which they have imagined.
3 For the wicked boasteth in his soul's desire,
And he blesses the defrauded — he contemneth Jehovah.
4 The wicked in his scornfulness [saith] — "He will not inquire:
There is no God." Such are all his thoughts.
5 His ways are at all times firm;
Far above are Thy judgments out of his sight:
As for all his adversaries, he puffeth at them.
6 He hath said in his heart," I shall not be moved:
To all generations I shall not be in evil."
7 Of cursing his mouth is full, and of deceit and oppression
Under his tongue is mischief and iniquity.
8 He sitteth in the lurking-places of the villages:
In the secret places doth he murder the innocent:
His eyes are privily set against the helpless.
9 He lurketh in the covert as a lion in his lair:
He lurketh to catch the poor:
He catcheth the poor, drawing him into his net.
10 And being crushed, he sinketh down,
And the helpless fall by his strong ones.
11 He hath said in his heart," God hath forgotten:
He hath hidden His face; He hath never seen it."
12 q Arise, O Jehovah; O God, lift up Thine hand:
Forget not the poor.
13 Wherefore doth the wicked contemn God?
Wherefore say in his heart," Thou wilt not inquire."
14 r Thou hast seen; for Thou beholdest mischief and spite,
To take it into Thy hand.
To Thee the helpless commits it;
Thou art the helper of the fatherless.
15 w Break Thou the arm of the wicked and the evil man:
Thou wilt seek out his wickedness till Thou find none.
16 Jehovah is King for ever and ever:
Perished are the heathen out of His land.

17 t The desire of the meek Thou hast heard, O Jehovah!
Thou wilt establish their heart, Thou wilt cause Thine ear to hear,
18 To judge the fatherless and the oppressed,
That the man of the earth may no more terrify.

That the two Psalms (ix., x.) were intended to be connected as a pair is evident —

1. From Selah, at the end of Ps. ix., implying a sequel (see note, p. 233), and from Ps. x. having no title.

2. From the recurrence of similar expressions in each; e.g. “times of trouble,” ix. 9 and x. 1; “the oppressed” (dç), ix. 9 and x. 18; “forget not the poor,” ix. 12 and x, 12; “Arise,” ix. 19 and x. 12, etc.

3. From an important alphabetical arrangement which is carried through both Psalms — the couplets, of which Ps, ix. wholly consists, beginning in seven instances with the letters of the first half of the alphabet, while Ps. x. begins with? (lamedh), the first letter of the last half of the alphabet, and ends with the last four letters.

There is, however, a distinct difference between the two Psalms. Ps. ix. is almost all thanksgiving; Ps. x., prayer. The former refers more to national triumph over heathen nations; the latter, to the unscrupulous violence and injustice of a powerful party in the State. Each Psalm could thus be used separately on very different occasions. Yet in another aspect both Psalms could be blended into one, when the subject for praise and prayer was the assured final victory of Jehovah and the faithful portion of Israel over all enemies, whether foreign or domestic — the heathen peoples and the heathenish-minded in Israel being

classed together. This occasional combination of the two Psalms seems manifestly intended, by the adversaries triumphed over being designated in Ps. x. 16 “the heathen,” as in Ps. ix. 5, 17, 19, 20.

> Jehovah is King for ever and ever:
> Perished are the heathen out of His laud (Ps. x. 16).

In this case, when the two Psalms were to be joined together in one liturgical service, Ps. ix. 19 down to Ps. x. 16 would all be regarded as one prayer, denominated in Ps. ix. 18 “the expectation of the poor,” and now in Ps. x. 17 declared (in faith) to be answered, “The desire of the meek Thou hast heard.” The words with which the prayer begins in Ps. ix. 19, “Arise, O Jehovah!” are caught up again (after the 10 verses, 2-11, dwelling on the arrogant boasting and reckless violence of the wicked as pleas for God’s interference) and repeated in x. 12, “Arise, O Jehovah!” [159]

The beginning and burden of the prayer was, “Let not mortal man prevail” (ix. 19); the assured result with which Ps. x. 18 terminates is, “That the mortal man of the earth shall no more terrify.” The poor prayed,” Let the heathen be judged in Thy presence” (ix. 19); the result assured by God’s arising as Judge is, “Perished are the heathen out of His land” (x. 16).

The connection thus traced between Pss. ix. and x. as forming a pair suggested a similar connection between those that follow. We have accordingly 3 pairs of Psalms, the first of each pair expressing the Psalmist’s firm faith in the Lord — notwithstanding the opposing circumstances in

the second of each pair which tend to shake it. All 3 pairs are then summed up in Ps. xv., which closes the septenary.

The 2nd Septenary, Ps. ix.-xv., has for its subject —

Man — but the righteous only who trusts for aid in "the Lord which dwelleth in Zion"" (ix. 11, 14, xiv. 7, xv. l,5) shall be victorious over every enemy.

More fully: Man — but not the man who prides himself on his own might (x. 2-6), but "the poor" (ani, *'ani*), ix. 12, x. 2, 9, 12, xii. 5, xiv. 6; "the meek" (anv, *'anav*), ix. 18, x. 17; "the needy" (abion, *'evyon*), — not "the heathen that forget God," ix. 17, who must be taught to "know that they are but mortal men," ix. 20 — not "the man of the earth," x. 18 — of "flattering lips and tongue that speaketh great things," xii. 3, and of "abominable works," xiv. 1; but — the righteous in word and in deed: — as finally summed up in xv., "he that speaketh truth," and "worketh righteousness," xv. 2, shall alone "dwell in the holy hill of Zion," and "never be moved," xv. 1, 5.

Ps. ix. I will praise (strophe i.), and (strophe ii.) call on others to "sing praise to Jehovah who dwelleth in Zion" — in confident faith that in accordance with the earnest now given "the wicked shall be turned into hell, all the heathen that forget God," ver. 17, and that the righteous shall finally triumph.

Ps. x. Notwithstanding that Thou seemest for a time to "stand afar off," ver. 1, and lettest the wicked to triumph; yet Thou wilt "arise," ver. 12, and "Jehovah be King for ever and ever," ver. 16.

Ps. xi. “In the Lord put I my trust,” ver. 1 — let faint-hearted counsellors suggest what they may, vers. 1-3, assured that the Lord’s “throne is in heaven,” ver. 4, and that He only “trieth the righteous,” ver. 5 (7 verses, divided into 3-1-3).

Ps. xii. Notwithstanding that “the godly ceaseth,” ver. 1, and that the words of the wicked are “flattering and speaketh great things,” vers. 2-4; for the “words of the Lord are pure words,” ver. 6, giving assurance that He “will arise for the oppression of the poor,” ver. 5.

Ps. xiii. Nay, my faith will the more “trust in Thy mercy and rejoice in Thy salvation,” ver. 5, that Thou seemest so “long to forget,” ver. 1, and “lettest mine enemy be exalted over me,” ver. 2.

Ps. xiv. Notwithstanding that of them “that do good there be none” vers. 1, 3, and that the works of the children of men are “corrupt and abominable,” ver. 1, extorting, by the climax of trial now reached, the prayer from the afflicted, “Oh that the salvation of Israel were come out of Zion!” ver. 7.

Ps. xv. For with the Lord who hath now chosen Zion for His abode, not the man “of flattering lips that speaketh great things,” xii. 2-4 — not “the workers of iniquity,” xiv. 4 — “shall dwell in His holy hill,” xv. 1; but “he that worketh righteousness,” and ”speaketh the truth in his heart,” ver. 2. The wicked indeed “hath said in his heart, I shall not he moved,” x. 6; but only ”he that walketh uprightly” “shall never he moved” xv. 2, 5.

We now come to Septenary 3 (xvi.-xxii.). And in order to appreciate aright the lesson which it was designed to enforce, we must, in addition to the remarks already made with regard to the “seed” promised to be raised up to

David, keep in mind the light which could not fail to be cast upon this promise by comparison with the preceding revelations made in God's word respecting a promised "seed." Of these there are two which held a pre-eminently conspicuous place — the promise to the great progenitor of Israel, Abraham, of universal import, "In thy seed shall all the nations of the earth bless themselves," which again pointed back to another of equally universal interest, the primeval promise made to the first parents of the human race, of a "seed" of the woman who should "bruise the head" of the enemy who had by his wiles brought the curse of death upon man. This comparison would at once make manifest to David and to every spiritually minded Israelite what was the great work which the promised seed of David had to accomplish for Israel and for "all the nations of the earth," — namely, in the words of the Apostle John, "to destroy the works of the devil" (1 John iii. 8). The great evil which the serpent had brought upon man was DEATH, by seducing him into sin. Life therefore was the great boon which the promised king and "priest for ever" of David's race was to procure for man by entering into conflict with his great enemy, whose head he should bruise, though he himself should suffer severely in the contest, as signified by the words to the serpent, "Thou shalt bruise his heel."

This conflict with its result forms evidently the theme of the last three Psalms of the septenary (xx.-xxii.). In the first of these (Ps. xx.) we have the prayer put into the mouth of Israel for the king when about to enter into "the day of trouble" (ver, 1), and which they are taught to feel and acknowledge he is to encounter, as their "leader and commander," for their deliverance: "We will triumph in thy

salvation, and in the name of our God we will set up our banners" (ver. 5). Ps. xxi. is the people's thanksgiving for the victory obtained, and for the great blessing which he has gained for himself and for them as the prize of his victory. What M'as this blessing? The words are very precise: "Life he asked of Thee, Thou gavest it him: even length of days for EVER AND EVER" (ver. 4).[160] Ps. xxii. sums up both preceding Psalms, the first two decades (1-10 and 12-21, with their connecting intercalary ver. 11) setting forth the conflict, and the last decade (22-31) its blessed result, "Let your hearts live for ever" (ver. 26), both for the "seed of Israel" (22-26) and for "all the ends of the earth" (27-31).

The final trilogy of the 3rd Septenary is thus seen clearly to set forth the gift of eternal life, "even length of days for ever and ever" (xxi. 4), as the great blessing which the promised king is to gain for the whole race of man, and the final victory over all the powers of evil. This throws back light on the first trilogy (xvi.-xviii.) of the septenary, and vouches for the correctness of the interpretation which finds in Pss. xvi. and xvii. David's assured hope and claim, for himself as an individual believer, of participation in the eternal life which his promised seed is to gain for all, "Thou wilt not leave my soul to Sheol, neither wilt Thou suffer Thine holy one to see corruption. Thou wilt show me the path of life: in Thy right hand there are pleasures for evermore" (Ps. xvi. 10, 11); and again in Ps. xvii. 14, 15, while "the men of the world" have their "portion in this life," "as for me, I shall behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness."

The right point of view being thus gained, as we believe, from which to regard this septenary, Ps. xvi. (it will be seen) begins with a verse of one single line as the introit, enunciating in its two brief clauses the subject or argument of the Psalm —

(A.) Prayer of David for preservation to God [EL = *Mighty* to save]; founded on the —
(B.) Plea: his trust in God.

This plea is first enforced and enlarged upon in 5 verses (2-6). So entire is his trust in the Lord, that he has taken Him as his sole good, in whom alone he has delight, and in His saints whom he counts "the excellent" (literally, the truly "great" or "mighty[161] in the earth," as opposed to the "men of the [fleeting] world,[162] whose portion is in this life;" see Ps. xvii. 14), with whom alone he will associate, rejecting all converse with those, or their rites, who "exchange the Lord for another god," — having perfect satisfaction in the Lord as his inheritance.

Returning therefore, in the last 5 verses (7 — 11), to his prayer for 'preservation, David rises at once into thanksgiving to the Lord for the grace given him to follow His counsel in choosing Him as his trust and heritage — a choice of whose wisdom his calm reflections in the night-watches renders him assured. Therefore heart and flesh repose in perfect confidence. His prayer, he feels, must be answered. "I shall not be moved." Having made the eternal God his refuge, death itself cannot overcome him, "Thou wilt not leave my soul to Sheol: Thou wilt show me the path

of life," and admit me to "Thy presence," where are "fulness of joy, and pleasures for evermore."

PSALM XVI.

MICHTAM OF DAVID.

1 A. PRESERVE ME, O GOD: B. FOR IN THEE DO I PUT MY TRUST.

B. PLEA — *David's trust and devotion of himself to God*

2 I have said unto Jehovah, Thou art my Lord;
I have no good beyond Thee.
3 As for the saints that are in the earth,
They are the excellent, in whom is all my delight.
4 Multiplied shall be their sorrows that exchange the Lord for another god:
Their drink-offerings of blood will I not offer,
Nor take their names upon my lips.
5 Jehovah is the portion of mine inheritance and of my cup:
Thou maintainest my lot.
6 The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage.

A. PRAYER *for preservation, for which he blesses God for the grace given him to depend on Him*.

7 I will bless Jehovah, who hath given me counsel:
Yea, my reins instruct me in the night-seasons.
8 I have set Jehovah always before me:
Because He is at my right hand, I shall not be moved.
9 Therefore my heart is glad, and my glory rejoiceth;
My flesh also shall dwell in safety:
10 For Thou wilt not leave my soul to Sheol;
Neither wilt Thou suffer Thine holy one to see corruption.
11 Thou wilt show me the path of life:
In Thy presence is fulness of joy;
In Thy right hand are pleasures for evermore.

No words scarcely could express more clearly than those contained in the last two verses, David's expectation for himself of a life beyond the grave.[163]

If it be asked on what foundation David rested so confident an expectation, I think we must refer it to his

meditation on the promises which God had made to the fathers and to himself. This evidently is the view taken by St. Peter (on his first address to the Jews on the day of Pentecost, Acts ii.) in his exposition of Ps. xvi.[164] St. Peter's words are —

> "Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins He would set One upon His throne; he, foreseeing this, spake of the resurrection of the Christ, that neither was He left in Hades, nor did His flesh see corruption" (Acts ii. 30, 31).

It was as "a prophet" that David is here said to have spoken, and with conscious reference to Christ, looking forward to the fulfilment of the promise God had made to him, that of his "seed" was to spring the great deliverer who was to accomplish the predictions, made from the earliest times, of the "seed" of the woman, who should reverse the doom of death occasioned by the wiles of the serpent, and, as further revealed to Abraham, to restore through his seed the forfeited blessing of life to "all the nations of the earth." The "holy one," indeed, to whom God is asked to "show the path of life," is, as the whole tenor of the Psalm shows, David himself; but it is with a distinct conscious reference to Christ, as the author of this eternal life, that David gives so confident expression to his faith, and claims for himself[165] participation in the blessing which he expected Him to procure (Ps. xxi. 4).

The force of St. Peter's reasoning does not depend on the rendering to be given to shachath, whether "pit," as some hold to be the only correct rendering, or "corruption" (διαφθοράν, which does not mean, as an English reader is

apt to imagine, putrefaction, but destruction). Christ (his argument is) did not, like David and other mortals, see (i.e. experience, or succumb to, the power of) the pit, or destruction, since He voluntarily, and only momentarily, submitted to it in order to triumph over and break its power for ever. St. Paul's words show this clearly to be the view of the apostles. Literally (he allows) Christ saw death and corruption, since he says that He was "raised up from the dead, now no more to return to corruption [or destruction] "(Acts xiii. 34). But inasmuch as He rose again so immediately from death, "seeing that it was not possible that He should be holden of it" (Acts ii. 24), the apostle sees no inconsistency in immediately adding, "He whom God raised up saw no corruption" (Acts xiii. 37), — no more than there was any real inconsistency between Christ's words, "The child is not dead, but sleepeth," and the message from the ruler's house, "Thy daughter is dead" (Mark v. 35, 39).

Ps. xvii. forms the complement of Ps. xvi., to which it stands in the same relation that we found Ps. iv. to bear to Ps. iii. In Ps. xvi., as in Ps. iii., David appeals to Jehovah as his God in whom alone he has Faith, or trust, and whom he has chosen as his only "good" and "portion;" in Ps. xvii. he appeals to Jehovah as his righteous Judge, whose it is to uphold the righteous cause of His servant, since the sincerity of his faith has been proved by its being accompanied by its appropriate fruit of Righteousness. The subjects of the two Psalms are then combined and summed up in the third member of the trilogy, Ps. xviii., in the same manner as Pss. iii. and iv. are summed up in Ps. v., and, as

we shall find in., the next trilogy, Pss. xx. and xxi. summed up in Ps. xxii..

PSALM XVII.

A PRAYER OF DAVID.

Introit.

1 1 A. Hear the right, O Jehovah, Attend unto my cry;
B. Give ear unto my prayer,
A. That goeth not out of feigned lips.

A. *Plea. 4 verses*.

2 Let my sentence come forth from Thy presence;
Let Thine eyes look upon equity.

3 Thou hast proved mine heart; thou hast visited me in the night; Thou hast tried me, and findest nothing:
I am purposed that my mouth shall not transgress.[166]

4 As for the works of men, by the word of Thy lips I have kept me from the ways of the violent.

5 My steps have held fast to Thy paths; My feet have not slipped.

B. *Prayer*. 4 *verses*.

6 I have called upon Thee; for Thou wilt answer me, O God: Incline Thine ear unto me, and hear my speech.

7 Show Thy marvellous loving-kindness, O Thou that savest them which put their trust in Thee From those that rise up against them, by Thy right hand.

8 Keep me as the apple of the eye;
Hide me under the shadow of Thy wings,

9 From the wicked that spoil me.
My deadly enemies, that compass me about.

A. *Plea enforced*. 3 *verses*.

10 They are enclosed in their own fat: With their mouth they speak proudly.

11 They have now compassed us in our steps; They set their eyes to cast us down to the earth;

12 He is like a lion that is greedy of his prey,
And as it were a young lion lurking in secret places.

B. *Prayer enforced*. 3 *verses*.

13 Arise, O Jehovah; confront him, cast him down: Deliver my soul from the wicked by Thy sword:

14 From men by Thy hand, O Jehovah,
From men of the world, whose portion is in this life,
And whose belly Thou fillest with Thy treasure:

They are satisfied with children.
And leave the rest of their substance to their babes.
15 As for me, I shall behold Thy face in righteousness:
I shall be satisfied, when I awake, with Thy likeness.

The arrangement of the Psalm is similar to that of Ps. xvi. It begins with a single verse of an introit, stating the two subjects on which the rest of the Psalm enlarges. The whole Psalm is indeed a “prayer,” as it is designated in the title, and accordingly the first word is one of prayer, “Hear.” Still the point on which the emphasis is laid is the pleas adduced for God’s hearing David’s prayer, the right of his cause, “Hear the right,” and the sincerity of his heart and purpose as God’s servant, “my prayer goeth not out of feigned lips;” for in the four lines of which the introit consists, the pleas occupy the principal place, being placed first and last, while the “cry” and “prayer” hold but the secondary place in the two intermediate lines. Accordingly in the division of the Psalm which follows, into two strophes of 4 verses each (2-5 and 6-9), and other two strophes of 3 verses each (10 — 12 and 13 — 15), the enforcement of the pleas occupies the first place, followed up by the prayers.

In vers. 2-5, David appeals to God as the righteous Judge, who has tried him and found nothing — nothing in his heart: “Thou hast proved my heart;” nothing in his tongue: “I am purposed that my mouth shall not transgress;” nothing in his hand: “As for the works of men, by the word of Thy lips I have kept me from the ways “of the violent.” On this plea he founds, in the next strophe of 4 verses (6-9), his prayer to God to “hear” and “answer” him, and deliver him from his “deadly enemies that compass him about.”

To enforce his plea and prayer in the two concluding strophes of 3 verses each, in the first (10-12) he dwells on the pride and murderous virulence of his foes thirsting for the blood of himself and his associates: “They have compassed us in our steps: they set themselves to cast us down to the earth.” Upon this, in the final strophe, he prays with intensified earnestness to Jehovah to “arise” and interpose for the encouragement of righteousness and the discouragement of the ungodly, to “cast down,” and thus deliver His servant from the “men of the world, whose portion is in this life,” and to whom He has permitted to have all that their hearts can desire, — whose prosperity, nevertheless, he would not for a moment exchange for the blessed hope which he ends his prayer with avowing, “I shall be satisfied, when I awake, with Thy likeness.”

PSALM XVIII.

In this grand Hymn of Praise it is difficult to decide on the correct division of the strophes, which are differently arranged by commentators; but the division into two main portions is fortunately marked out decisively by what forms a very general feature (too little attended to) in the parallelistic arrangements of Hebrew poetry — a central member, around which the other verses are grouped. Here vers. 25, 26 form the centre, expressive of the Lord’s uniform rule in His treatment of His creatures, viz. as the “Lord God of recompenses” (Jer, li. 56), who “renders to everyone according to the fruit of his doings.” The Psalm, it will thus be seen, falls into two equal divisions of 24 verses each. In the first half, David expresses his grateful sense of God’s “preserving” care of him in the perilous

circumstances of his imst life, by recompensing him according to his righteousness in His sight (vers. 1-24); and in the second half (vers, 27-50), he declares his confidence of His protection in the future, to be continued to him and to his seed, in “delivering him from the strivings of the people,” making him “the head of the nations,” and “subduing the peoples under him, in fulfilment of the promises He has made to David and to his seed for evermore” (cf. 2 Sam. vii. 12-16). This relieves the latter portion of the Psalm from the charge brought against it, as usually interpreted, of prolixity — of being in great measure but a repetition of the former half; and the distinction is borne out by the remarkable change in the use of the tenses — the Perfect (or Past) being the predominant tense in the first half, while it rarely occurs in the latter half, in which the Imperfect (or Future) tense is employed more than thirty times. Attention to this division will also show that Ps. xviii. sums up the subjects of the two preceding Psalms of the trilogy. The Faith of Ps. xvi. of Jehovah’s “preserving” care finds expression in the sevenfold epithets applied to Him in the opening words of Ps. xviii., divided as usual into 3-1-3 —

Jehovah is my *rock* — and my *fortress* — and my *deliverer*;
My God is my *fortress*, in Him will I trust;
My *shield*, and the *horn of my salvation* — my high *tower*;

as well as in the direct avowal, “in Him will I trust;” “I will call upon Jehovah, who is worthy to be praised; so shall I be saved from mine enemies” (ver. 3). Equally pronounced is the Faith in the latter half of the Psalm: “For Thou wilt save the afflicted people” (ver. 27); “Thou wilt light my lamp”

(ver. 28); God “is a shield unto all them that trust in Him” (ver. 30); “I will pursue mine enemies, and overtake them” (ver. 3 7), etc.

Again, the appeal in Ps. xvii. in behalf of the sincerity of David’s Righteousness, addressed to Jehovah as the righteous Judge, to “hear the right” (ver. 1), finds its corresponding equivalent in Ps. xviii. 20-24, in which David begins and ends with claiming God’s treatment of him as an attestation on His part to the genuineness of His servant’s Righteousness

> Jehovah rewarded me according to my righteousness (ver. 20).
> Jehovah recompensed me according to my righteousness (ver. 24).

This proof of God’s retributive righteousness, which would be the more strongly brought home to the writer’s mind by the contrasted proof in an opposite direction in the disastrous end of his predecessor Saul, David, in order to impress it strongly on his descendants and on Israel, generalizes in the next two verses (25, 26) into a universal maxim or rule of God’s government, as “the Lord God of recompenses” —

> With the merciful Thou wilt show Thyself merciful;
> With the perfect man Thou wilt show Thyself perfect;
> With the pure Thou wilt show Thyself pure;
> And with the perverse Thou wilt show Thyself froward.

To these two verses he assigns the central place in the Psalm, around which as a pivot the thoughts of this magnificent hymn are made to revolve, — the truth of which had been exemplified in his own personal

experience, depicted in the first half of the Psalm, — and which, in the second half, he confidently predicts will be equally realized in the fulfilment of God's promises "to David and to his seed for evermore;" yet if so be that they observe the condition announced by the Lord to David, that "thy children take heed to their way to walk in my law, as thou hast walked before me" (2 Chron. vi. 16)

PSALM XVIII.

For the Chief Musician, A Psalm of David the servant of Jehovah, who spake unto Jehovah the words of this song in the day that Jehovah delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

1 I love Thee, O Jehovah, my strength.
2 Jehovah is my rock, and my fortress, and my deliverer;
My God is my fastness, in Him will I trust;
My shield, and the horn of my salvation, my high tower.
3 I will call upon Jehovah, who is worthy to be praised:
So shall I be saved from mine enemies.
4 The cords of death compassed me.
And the floods of ungodliness made me afraid.
5 The cords of Sheol were round about me;
The snares of death came upon me.
6 In my distress I called upon Jehovah,
And cried unto my God:
He heard my voice out of His temple,
And my cry before Him came into His ears.
7 Then the earth shook and trembled;
The foundations also of the mountains moved
And were shaken, because He was wroth.
8 There went up a smoke out of His nostrils,
And fire out of His mouth devoured:
Coals were kindled by it.
9 He bowed the heavens also, and came down:
And thick darkness was under His feet.
10 And He rode upon a cherub, and did fly;
Yea, He flew swiftly upon the wings of the wind.
11 He made darkness His hiding-place;
His pavilion round about Him,
Darkness of waters, thick clouds of the skies.

12 At the brightness before Him His thick clouds passed;
Hailstones and coals of fire.
13 Jehovah also thundered in the heavens,
And the Most High uttered His voice;
Hailstones and coals of fire.
14 And He sent out His arrows, and scattered them;
Yea, lightnings manifold, and discomfited them.
15 Then the channels of waters appeared.
And the foundations of the world were laid bare
At Thy rebuke, O Jehovah,
At the blast of the breath of Thy nostrils.
16 He sent from on high, He took me,
He drew me out of many waters.
17 He delivered me from my strong enemy,
And from them that hated me:
for they were too mighty for me.
18 They came upon me in the day of my calamity:
But Jehovah was my stay.
19 He brought me forth also into a large place;
He delivered me, because He delighted in me.
20 Jehovah rewarded me according to my righteousness;
According to the cleanness of my hands hath He recompensed me.
21 For I have kept the ways of Jehovah,
And have not wickedly departed from my God.
22 For all His judgments were before me.
And I put not away His statutes from me.
23 I was also perfect with Him,
And I kept myself from mine iniquity.
24 Therefore hath Jehovah recompensed me according to my righteousness
According to the cleanness of my hands in His sight.
25 WITH THE MERCIFUL THOU WILT SHOW THYSELF MERCIFUL;
WITH THE PERFECT MAN THOU WILT SHOW THYSELF PERFECT;
26 WITH THE PURE THOU WILT SHOW THYSELF PURE;
AND WITH THE PERVERSE THOU WILT SHOW THYSELF FROWARD.
27 For Thou wilt save the afflicted people;
But the haughty eyes Thou wilt bring down.
28 For Thou wilt light my lamp:
Jehovah my God will lighten my darkness.
29 For by Thee I shall run upon a troop;
And by my God shall I leap over a wall.
30 As for God, His way is perfect:
The word of Jehovah is tried;
He is a shield unto all them that trust in Him.
31 For who is God save Jehovah?
And who is a rock beside our God?
32 The God that girdeth me with strength,

And maketh my way perfect;
33 That maketh my feet like hinds' feet.
And setteth me upon my high places;
34 That teacheth my hands to war,
So that mine arms do bend a bow of brass.
35 Thou hast also given me the shield of Thy salvation;
And Thy right hand holdeth me up,
And Thy gentleness maketh me great.
36 Thou enlargest my steps under me.
And my feet have not slipped.
37 I will pursue mine enemies, and overtake them;
Neither will I turn again till they are consumed.
38 I will smite them through, that they shall not be able to rise:
They shall fall under my feet.
39 For Thou hast girded me with strength unto the battle;
Thou wilt subdue under me those that rise up against me.
40 Thou hast also made mine enemies turn their backs unto me,
And them that hate me I will cut off.
41 They shall cry, but there is none to save;
Even unto Jehovah, but He hath not answered them.
42 So that I shall beat them small as the dust before the wind;
As the mire of the streets shall I cast them out.
43 Thou wilt deliver me from the strivings of the people;
Thou wilt make me the head of the nations:
A people whom I have not known shall serve me.
44 As soon as they hear of me, they shall obey me:
The strangers shall submit themselves unto me.
45 The strangers shall fade away,
And shall come trembling out of their close places.
46 Jehovah liveth; and blessed be my Rock;
And exalted be the God of my salvation;
47 Even the God that executeth vengeance for me,
And subdueth peoples under me.
48 He rescueth me from mine enemies;
Yea, Thou liftest me up above them that rise up against me:
Thou deliverest me from the violent man.
49 Therefore I will give thanks unto Thee, O Jehovah, among the nations,
And will sing praises unto Thy name.
50 Great deliverance giveth He to His king;
And showeth loving-kindness to His anointed,
To David, and to his seed for evermore.

In this Psalm (composed probably towards the close of David's days, since in the history of his life it is followed

immediately by “the last words of David”) there are several expressions which lead us to the true understanding and purport of David’s Psalms, as not so much the expression of his own personal sentiments and feelings as an individual, as of the king and leader of the whole community of Israel, — endowed also with the gift of sacred song as “the sweet Psalmist of Israel,” — to keep alive in them the remembrance, and prepare them for the fulfilment of the exalted mission appointed them at their first calling to be a “kingdom of priests” unto the Lord.

1. In the title prefixed to the Psalm, David is denominated “the servant of the Lord” — a dignity almost peculiar to Moses, to whom it is assigned 20 times as the leader ordained by God for the deliverance of His people from the bondage and idolatry of Egypt, and twice afterwards extended to Joshua as his successor, commissioned to complete his work by leading the Israelites across the Jordan into the possession of the land. It was on the occasion of God’s sending Nathan to David with the great promise, “Thine house and thy kingdom shall be established for ever before thee,” that he was commanded to address him twice by the title of “servant of the Lord,” as “being appointed to carry out, like Moses, God’s purposes for Israel, “Go and tell my servant David” (2 Sam. vii. 5); “Now therefore thus shalt thou say to my servant David” (ver. 8). So highly prized by David was the honour thus conferred upon him, that in the thanksgiving prayer which he poured forth when he “went in and sat before the Lord,” he repeated no fewer than 10 times the greatly appreciated title, “Thy servant” (cf. 2 Sam. vii. 18-29; 2 Chron. xvii. 16-27). The intended reference in Ps. xviii. to the similarity of

David's calling as "the servant of the Lord" to that of Moses, every Hebrew would at once perceive by the employment, to express God's interposition for the deliverance of David, of the uncommon verb mashah[167] "He drew me out of many waters" (ver. 16) — a verb which occurs nowhere else in the Bible except in Ex. ii. 10, where the reason assigned by Pharaoh's daughter for giving the name to her adopted son is, "She called his name Moses, and said, Because I drew (mashah) him out of the water."

2. That it is in his public and official capacity as leader of God's people that David here regards himself and the wonderful deliverances often vouchsafed to him, results further from the high-wrought description of God's interposing in his behalf (vers. 4-19), and delivering him from the hand of all his enemies, being so evidently borrowed from the Lord's" sending forth from on high and drawing" Moses and Israel "out of many waters" (ver. 16), and "delivering them from the strong enemy" (ver. 17).

3. God's favour, however, and protection extended to David and to his people were but preludes and pledges of the greater promises and mightier deliverance which He was to accomplish through his seed. To these he looks forward as destined to be fulfilled when he "should sleep with his fathers" (2 Sam. vii. 12), as is evident from his employing to describe their fulfilment language which he could never without the most extreme exaggeration have meant to apply to himself personally —

Thou wilt make me the head of the nations:

A people whom I have not known shall serve me (ver. 43).

It was to him alone in whom (it was revealed to Abraham) “all the nations of the earth should bless themselves” (Gen. xxii. 18), and who (He had now revealed to David) was to be of his seed as well as Abraham’s, that the words of ver. 49 could with any propriety apply —

Therefore will I give thanks unto thee, O Jehovah, among the nations,[168] And will sing praises unto Thy name.

We have but to look to the concluding words of the Psalm to see that this must be David’s view —

Great deliverance giveth He to His king; To David and to his seed for evermore.

PSALM XIX.

The appropriateness of Ps. xix. to form the central member of the seven Psalms (xvi. — xxii.), connecting together the first trilogy (xvi.-xviii.) with the concluding trilogy (xx. — xxii.), will now be apparent. The first trilogy sets forth the divine promises and blessings granted to David and his people Israel; the latter trilogy celebrates the higher deliverance and blessings to be procured by bis seed “to all the ends of the earth” (Ps. xxii. 27).

Ps. xix. is the mediating link between the two trilogies. In it a parallel is drawn between the two revelations which God has already made of Himself and His perfections in the natural and in the spiritual world — in the works of His hands (vers. 1-6) and in the law which He gave to His

people Israel. The two are compared together, both as to their points of resemblance and of difference. Both agree in diffusing light and life, and vivifying warmth; the one, to the physical world, by the sun whose circuit is from the one end of the heaven to the other, “and there is nothing hid from the heat thereof” (ver. 6); the other, to the spiritual world, “restoring [reviving] the soul, enlightening the eyes, and rejoicing the heart” (vers. 7, 8). The former affects more the body and the bodily senses, while the latter animates the soul and the higher nature of man. The one is outward, revealing the natural attributes of God, His power and wisdom; while the other is inward, revealing, in addition, the moral perfections of Jehovah, His holiness, mercy, and truth. The superiority is thus evidently claimed on the whole for the law. Still prominence is given to two aspects of the former revelation to which nothing is found to correspond in the latter, as if to indicate that there is still a defect in the law, which points forward to a higher and more perfect revelation of God’s glory yet to be made — the prominence given to the universality and to the clearness of the first revelation. These glorious heavens speak to all, in language, inaudible indeed, but intelligible to every race and generation of mankind: “Their line is gone out through all the earth, and their words to the end of the world” (ver. 4), — suggesting, therefore, since “God’s tender mercies are over all His works,” that His spiritual revelation cannot fall short (except for a teruporary purpose) in this respect, and that the time is coming when it shall be equally universal; and that “all the ends of the earth shall remember and turn unto the Lord” (Ps. xxii. 27). St. Paul’s argument, therefore, for extending the preaching of the gospel to all nations, deduced from the words, “Their line is

gone out through all the earth. and their words to the end of the world," is more than a mere "accommodation."

The other defect of God's revelation of Himself through the law, compared with the clearness of the revelation He makes of His attributes in the natural world (wherein "the invisible things of God are clearly seen, being perceived through the things that are made, even His everlasting power and divinity," Rom. i. 20), is more distinctly hinted at in the Psalm. A marked contrast seems designed to be drawn between the splendour of the glorious sun which God has set above in the heavens, from whose all-illuminating and vivifying heat "there is nothing hid" (ver. 6), and the obscurity of the light and want of life-inspiring energy to be found in the law, which calls forth from David the lament, "Who can discern his errors? clear Thou me from hidden faults. Keep back Thy servant also from presumptuous sins; let them not have dominion over me" (vers. 12, 13). Is there not here indicated a feeling of a want yet to be supplied, to which the succeeding trilogy (xx.-xxii.) gives further expression, and a presentiment of a "sun of righteousness to arise with healing in his wings" (Mal. iv. 2) in the spiritual firmament, that should regenerate and brighten the world, and prove the true life and light of men?

The parallel now drawn between the two principal divisions of Ps. xix. sufficiently refutes the theory of Ewald and others, that the Psalm is made up of two fragments of separate Psalms composed at different periods, and brought together merely by a later compiler. Besides the difference of subjects, an argument against the identity of

authorship is attempted to be drawn from the difference of structure and of rhythm between the two divisions, 6 verses only being assigned to the first division, which consists of tetrameters with an admixture of trimeters, while 8 verses are given to the last division, which consists wholly of pentameters. There is, however, a remarkable correspondence and studied symmetry of structure between the two divisions when more closely examined, which could only have proceeded from oneness of authorship.

Each division consists of two strophes, counting by number of verses, while the distinction of subject between the two divisions is marked by the difference of numbers assigned to each; yet the numbers of each being equally divided between its strophes (into 3 and 3 in the first division, and into 4 and 4 in the second) mark that the first two strophes belong together to God’s revelation of Himself in nature, and the last two strophes to His revelation of Himself in the law.

When, however, we reckon by the number of lines, we find that the two divisions have been made exactly to agree, each consisting of 14 lines. The purpose is obvious — to mark and draw attention to the correspondence and parallelism between the two revelations which we have attempted to trace above.

The varied rhythm is in accordance with the change of subject, and is a common feature in the Psalms. In the case before us, as Dr. Delitzsch remarks, “the heart of the poet begins to beat with quickened joy as he comes to speak of

God’s word and the revelation of His will.” The pentameter, or five-toned line, may have been chosen as characteristic of the law,[169] the symbolic number of which is five, according to the Rabbins,

PSALM XIX.

FOR THE CHIEF MUSICIAN. A PSALM OF DAVID.

Strophe I. 3 *verses*, 6 *lines*.

1 The heavens declare the glory of God;
And the firmament showeth His handy-work.
2 Day unto day uttereth speech,
And night unto night showeth knowledge.
3 There is no speech nor language;
Their voice cannot be heard.

Strophe II. 3 *verses*, 8 *lines*.

4 Their line is gone out through all the earth,
And their words to the end of the world.
In them hath He set a tabernacle for the sun;
5 Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
6 His going forth is from the end of the heaven,
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof.

Strophe III. 4 *verses*, 8 *lines*.

7 The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple:
8 The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes:
9 The fear of Jehovah is clean, enduring for ever:
The judgments of Jehovah are true, and righteous altogether.
10 More to be desired are they than gold, yea, than much line gold;
Sweeter also than honey, and the honey-comb.

Strophe IV. 4 *verses*, 6 *lines*.

11 Moreover, by them is Thy servant warned: in keeping of them there is great reward.
12 Who can discern his errors? clear Thou me from hidden faults.
13 Keep back Thy servant also from presumptuous sins; let them not have dominion over me:

Then shall I be perfect, and clear from great transgression.
14 Let the words of my mouth, and the meditation of my heart, be acceptable
In Thy sight, O Jehovah, my rock, and my redeemer.

PSALM XX.

Little more need be added to what was said above (p. 5) with regard to Pss. xx. and xxi.

The strophical arrangement of Ps. xx. seems to be 4-1-4, the first four verses being a prayer for the salvation of the king in the approaching conflict, “Jehovah answer thee;” the last four (6-9) expressing the confident assurance that Jehovah will save His anointed, “He will answer him from His holy heaven:” both strophes enclosing a central verse (5), in which the people express their entire sympathy in the “desire and counsel” of their king, in the salvation and victories of whom theirs are closely bound up.

The Selah after ver. 3 probably marks a pause in the music while the sacrifice is being offered. In ver. 9 the Authorized and Revised Versions err in following the Masoretic punctuation;[E12] both rhythm and sense require to render —

O Jehovah — save — the king!
He will answer us — in the day — we call.

The lines are trimeters; and the subject of the Psalm is a prayer for the salvation of the king.

PSALM XX.

FOR THE CHIEF MUSICIAN. A PSALM OF DAVID.

1 Jehovah answer thee in the day of trouble;
The name of the God of Jacob set thee up on high;

2 Send thee help from the sanctuary,
And out of Zion strengthen thee.
3 Remember all thy offerings,
And thy burnt sacrifice accept. SELAH.
4 Grant thee thy heart's desire,
And all thy counsel fulfil.
5 We will triumph in Thy salvation,
And in the name of our God we will set up our banners:
Jehovah fulfil all thy petitions.
6 Now know I that Jehovah saveth His anointed:
He will answer him from His holy heaven
With the saving strength of His right hand.
7 Some trust in chariots, and some in horses;
But we will make mention of the name of Jehovah our God.
8 They are bowed down and fallen;
But we are risen, and stand upright.
9 O Jehovah, save the King:
He will answer us when we call.

PSALM XXI.

Ps. xxi. seems to consist of two strophes of 6 verses each (subdivided into 2 + 2 + 2) enclosing a central verse (7) expressing the reason of the blessings conferred on the king, viz. his confiding trust in God's mercy. In the first strophe (1-6) Jehovah is addressed; in the last (8-13) the King is addressed, the only exception being that in the last verse the address. is turned to Him from whom the victory and all blessings are expected, praying Him to continue to manifest His saving strength to the king, that His people may the more magnify His power.

Ver. 4 is evidently founded on God's promise to David (2 Sam. vii. 16), "Thine house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever," supplemented and further explained by the subsequent revelation in Ps. cx. While, therefore, Ps. xxi.

could be sung on occasion of any victory, over the enemies of the Lord and His people, granted to each successive occupant of David's throne, it was but as an earnest and anticipation of their ultimate fulfilment that the words of ver. 4 could be used —

> Life he asked of Thee, Thou gavest it him,
> Even length of days for ever and ever.

These words pointed on the thoughts and aspirations of the worshippers to a blessing which none but One who was King and "Priest for ever" could procure and impart.

PSALM XXI

FOR THE CHIEF MUSICIAN. A PSALM OF DAVID.

1 O Jehovah, in Thy strength shall the King rejoice;
And in Thy salvation how greatly shall he exult!
2 His heart's desire hast Thou given him,
And the request of his lips Thou hast not withholden. SELAH.
3 For Thou preventest him with the blessings of goodness:
Thou settest on his head a crown of fine gold.
4 Life he asked of Thee, Thou gavest it him.
Even length of days for and ever.
5 Great is his glory in Thy salvation:
Honour and majesty dost Thou lay upon him.
6 For Thou makest him most blessed for ever:
Thou makest him glad with joy in Thy presence.
7 For the King trusteth in Jehovah;
And, through the mercy of the Most High, he shall not be moved.
8 Thine hand shall find out all Thine enemies;
Thy right hand shall find out those that hate Thee.
9 Thou shalt make them as a fiery furnace in the time of Thine anger:
Jehovah shall swallow them up in His wrath, and the fire shall devour them.[170]
10 Their fruit shalt Thou destroy from the earth.
And their seed from among the children of men.
11 For they intended against Thee evil;
They intended a device, which they are not able to perform.
12 For Thou shalt make them turn their back.
With Thy bowstrings Thou shalt make ready against the face of them.

13 Be Thou exalted, O Jehovah, in Thy strength:
So will we sing and praise Thy power.

PSALM XXII.

The *directly Messianic* import of Ps. xxii., even when considered as an isolated psalm, was, we trust, sufficiently vindicated in p. 45, as the most reasonable interpretation of the author's view in its first composition, particularly when we advert to the momentous results for "Israel" and for "all the ends of the earth," which the sufferer in the last 10 verses attributes to his deliverance — that those who partake of the sacrificial feast which he is to institute on the occasion, "shall eat and be satisfied," and their "heart live for ever." All without exception, rich and poor, "the fat ones of the earth," as well as "they that are going down to the dust," "even he that cannot keep his soul alive," are invited to partake; and the blessing is to extend, not to one, but to all generations. The salvation of the sufferer from death is to be the salvation of the whole world. Of whom could any writer mean to predicate so lofty things, but of that "seed" in whom "all the nations of the earth were to bless themselves"?

This conclusion is strongly confirmed by the prominent place and connection which is assigned to this Psalm in the final arrangement of the Psalter. Not only is it the concluding Psalm of a trilogy of Psalms which form the centre and very heart of Book I. of Psalms, but it forms the culmination of three septenaries of Psalms, setting forth the victory promised to man, the 1st Septenary, over all opposition through faith, if accompanied by righteousness;

the 2nd, over every enemy, but available to the righteous alone; and the 3rd, over death itself Moreover, if Ps. i. be counted in, it concludes an alphabet of Psalms (22), or, in brief, a summary of all for which the worshipper offers prayer and praise.

Ps. xxii. is divided into three strophes of 10 verses each. Strophes i. and ii., both setting before us a sufferer in the deepest distress, are bound together by an intercalary verse (11) of ejaculatory prayer, and conclude with the deliverance of the suppliant (assured by faith) in the last extremity (ver. 21). Strophe iii. foretells the blessed results of the deliverance, both to Israel and to "all the nations of the earth." The arrangement may be thus represented —

Strophe i. (5 + 5). *Complaint of the Sufferer*.

Verses		
1 -5.	Forsaken by God.	Inward affliction.
6-10.	Reproached by men.	Outward affliction.
11.	*Ejaculatory prayer*.	

Strophe ii. (7 + 3 = 8 + 1 + 3 + 8). *Extremity of the sufferer's "trouble*."

It consists of three triplets (12-14, 16-18, 19-21), the intensity of suffering increasing progressively in the last verse of each. The 1st and 2nd triplets are connected by an intercalary verse (15),[171] since both dwell simply on the *sufferings*, and are thus distinguished from the last triplet (19-21), which breaks out into *prayer for deliverance* — answered in the last extremity.

	Verses		
(3)	12-14.	In ver. 14. Bones racked — heart melted.	Approaching extremity.
(1)	15.		
(3)	16-18.	In ver. 18. "Parting his garments."	Increasing extremity.
(3)	19-21.	In ver.21. "Lion's mouth — wild oxen's horns."	(Prayer answered in) Utmost extremity.

Strophe iii. (5 + 5). *Blessed results of this great salvation*.

Verses.

22-26. To Israel and the Church of God.

27-31. To all the nations of the earth (7 long lines. "Delitzsch, *Pentameters*").

PSALM XXII.

TO THE PRECENTOR, "ON THE HIND OF THE MORNING."[172] A PSALM OF DAVID.

I. *Complaint of the Sufferer*.

1 My God, my God, why hast Thou forsaken me?
Why so far from my salvation[173] are the words of my roaring?

2 O my God, I cry in the day-time, but Thou answerest not; And in the night season, and am not silent.

3 Yet Thou art holy, enthroned above the praises of Israel.

4 In Thee did our fathers trust:
They trusted, and Thou didst deliver them.

5 Unto Thee they cried, and were delivered:
In Thee did they trust, and were not put to shame.

6 But as for me, I am a worm, and no man;
A reproach of men, and despised of the people.

7 All they that see me laugh me to scorn:
They shoot out the lip, they shake the head.

8 "Commit thyself to Jehovah! [said he]
Let Him deliver him: Let Him deliver him, seeing He delighteth in him."

9 But Thou art He that took me out of the womb; Thou didst make me trust, when I was upon my mother's breasts.

10 On Thee was I cast from the womb:
From my mother's belly Thou art my God.

11 Be not far from me,
For trouble is near;
For there is none to help.

II. *Extremity of the Sufferer's trouble*.

12 Many bulls have compassed me:
Strong bulls of Bashan have beset me round.

13 They gaped upon me with their mouths.
As a ravening and a roaring lion.

14 Like water am I poured out. And all my bones are out of joint:
My heart is like wax;
It is melted in the midst of my bowels.

15. Dried up like a potsherd is my strength;
And my tongue cleaveth to my jaws;

And Thou layest me in the dust of death.
16 For dogs have compassed me;
The assembly of evil-doers have enclosed me:
Piercing my hands and my feet.
17 I counted all my bones;
They look, they stare upon me.
18 They part my garments among them.
And upon my vesture they cast lots.
19 But be not Thou far off, O Jehovah:
O Thou my succour, haste Thee to help me.
20 Deliver from the sword my soul;
From the power of the dog my darling.
21 Save me from the lion's mouth:
And from the horns of the wild oxen — Thou hast answered me.

III. *The blessed results of this great salvation*.

22 I will declare Thy name unto my brethren:
In the midst of the congregation will I praise Thee.
23 "Ye that fear Jehovah, praise Him:
All ye the seed of Jacob, glorify Him;
And stand in awe of Him, all ye the seed of Israel.
24 For He hath not desjoised nor abhorred the affliction of the afflicted;
Neither hath He hid His face from him;
But when he cried unto Him, He heard."
25 Of Thee cameth my praise in the great congregation:
My vows will I pay before them that fear Him.
26 The meek shall eat and be satisfied;
They shall praise Jehovah that seek Him:
Let your heart live for ever.
27 All the ends of the earth shall remember, and turn unto Jehovah;
And all the kindreds of the nations shall worship before Thee.
28 For Jehovah's is the kingdom; and He is the ruler over the nations.
29 All the fat ones of the earth have eaten and worshipped before Him:
Bow down shall all that are going down to dust, even he that cannot keep his soul alive.
30 A seed shall serve Him; it shall be told of the Lord unto the next generation [to come].
31 They shall come, and declare His righteousness unto a people that shall be born, that He hath done it.[174]

The 3rd Septenary, Pss. xvi.-xxii., has for its subject — The righteous victorious, through the Messiah, over death and every trouble.

Psalm xvi. (Faith). As my God — my plea is that I put my trust in Thee, having taken Thee as my sole "good and portion (vers. 2-6), and therefore pray and rejoice in the assurance that Thou wilt preserve me," and "not leave my soul to Sheol, but wilt show me the path of life" (7-11).

Psalm xvii. (Righteousness). As my righteous King — my plea is "Hear the right." "Thou hast tried me, and findest nothing" (2-5); and mine enemies in proud self-confidence thirst for my blood (10-12). Therefore "I have called upon Thee" to save me "from the wicked" (6-9), "whose portion is in this life," and who "are satisfied with children," and to give me the better portion, to "be satisfied when I awake with Thy likeness" (13-15).

Psalm xviii. sums up (as Ps. xxii.) the two preceding Psalms.

Past — First half (vers. 1-24), 24 verses.

Already in my *past* experience — as "my *God*" in whom "I trust" (ver. 2), Thou didst deliver me from "the snares of death" (5); and as my righteous *King*, "from my strong enemy" (17), "rewarding me according to my righteousness" (20, 24).

Central verses, 25, 26.

In accordance with Thy rule, as "the Lord God of recompenses."

Future — Second half (vers. 27-50), 24 verses.

Thus giving the assurance, for the *future*, of the fulfilment of Thy promises "to David and to his seed for evermore" (50), that as "my God" Thou wilt "lighten my darkness" (28), and prove "a shield unto all them that trust in Thee" (30); and as my righteous King, "deliver me from the strivings of the people, and make me [in my seed] the head of the nations" (43).

Central Psalm.

Psalm xix. For universal as is the revelation of God's glory in the natural world to all nations, "nothing being hid from the heat" (6) and light of His sun, which circles from one end of heaven to the other, equally universal (the parallel suggests) shall be the all-warming, all-reviving heat and light of God's revelation of Himself in His "law," "rejoicing the heart, enlightening the eyes" (8), when the "sun of righteousness" shall arise in the spiritual heavens.

The victory, however, for man, with all its glorious results, is not to be attained without a deadly conflict, in which the promised "seed" who is to "bruise the head" of man's great foe must encounter innumerable enemies, "nations, peoples, with their kings and rulers," being all combined together "against the Lord's Anointed" (Ps. ii.), like "bulls of Bashan, dogs and lions," besetting him round about to "devour him" (Ps. xxii.).

Psalm xx. For our king's preservation, then, "in the day of trouble" (ver. 1), we offer up our prayers (1-4), in whose "salvation" as ours "we will triumph" (5), and confide in its bestowal by the Lord (6-9).

Psalm xxi. And return thanks (in anticipation) for his assured "salvation" (1, 5), and the priceless blessing which he is to obtain for himself and us, "life and length of days for ever and ever" (1-6), because his trust is in Jehovah (7), who will put down his every enemy, that His own "power" may be "exalted" (8-13).

Psalm xxii. Extreme, indeed (as revealed in vision to Thy servant), must be the conflict and sufferings of the Lord's Anointed by which this salvation is to be purchased: forsaken by God, scorned by men (vers. 1-

10), by merciless enemies “brought into the dust of death,” and saved only in the last extremity (12-21), he shall call forth praises unto Jehovah, not only from “the seed of Israel” (22-26), but from “all the ends of the earth,” who “shall turn unto the Lord,” whose henceforth shall be “the kingdom;” and all, high and low, even those “that are going down to the dust and cannot keep their soul alive,” “shall eat” of the feast that he prepares for them, generation recounting to generation of the great work that the Lord “hath done” (27-31).

Thus far only have I examined the Psalms in sequence so as to be able with any confidence to pronounce on the connection as parts of one grand whole.[175] What follows is merely conjectural hints for the completion of the order of Book I. The Book begins with Ps. i. pronouncing “Blessed” the man who in regard to himself is righteous, but adding as the necessary complement in Ps. xli. that he must be merciful to others, “Blessed is he that considereth the poor” (ver. 1). Ps. i. is then followed by three heptades[176] of Psalms (ii.-xxii.) forming an alphabet of Psalms, and in so far leading to the idea that these 22 Psalms form the first half of Book I.; but still more decidedly, since Pss. xx.-xxii. form the centre of the Book, there being 19 Psalms on either side of it. Accordingly, omitting Ps. xli. as parallel to Ps. i., I found, counting backward, that it was preceded by a heptade of Psalms (xxxiv.-xl.) having for its centre Ps. xxxvii. This heptade is again preceded by another having for its centre Ps. xxx. This left only 4 Psalms more (xxiii.-xxvi.), suggesting that the trilogy, Pss. xx.-xxii., was intended to be twice counted, both as closing the first half and again as opening the second half of Book I.

The connection between the two halves to which this leads seems to be as follows.

Pss. xx.-xxii., as the closing trilogy of the first half, give the assurance that Messiah shall obtain for all the gift of "Life for evermore" in the fierce conflict he is to undergo with the powers of evil, represented under the figures of "bulls of Bashan," "dogs," "lions," "wild oxen" (Ps. xxii.). As the opening trilogy of the second half, they give the comforting assurance to the believer, that though he too as a defenceless sheep may expect to be persecuted like his lord, the Messiah, yet his final salvation is secure. God Himself is his Shepherd — he shall not want — his soul when fainting shall be restored again — though he walk through the valley of death, he need fear no evil — for he will be brought to "dwell in the house of the Lord for ever" (Ps. xxiii.). This arrangement makes Ps. xxiii. the centre of the first heptade of the second half; and Pss. xxiv.-xxvi. the second trilogy. The "dwelling in the house of the Lord for evermore" is evidently caught up in Ps. xxiv., where now for the first time the Lord hath taken up His permanent abode, having placed His ark in Zion, which He has chosen for His "resting-place for ever" (Ps. cxxxii. 14), and made a secure dwelling place for His people, for He has taken up His own abode in it as "the Lord strong and mighty, the Lord mighty in battle" (Ps. xxiv. 8). Ps. xxiv., since it ends with Selah (= Pause), is thus marked as closely connected with Ps. xxv. The chief subject of Ps. xxiv. is "who shall [be permitted to] ascend into the Hill of the Lord?" and the principal condition, as regards God, is, he "who hath not lifted up his soul unto vanity," that is, to idolatry or whatever opposes God.

There is still evidently considerable hesitation as to the right interpretation of the second hemistich of ver. 6 in Ps. xxiv. The Old Testament Revisers supply the words inserted in brackets, “That seek thy face, [O God of] Jacob,” [177] for which the sole authority in the Hebrew text, as stated by Kennicott, is that of two MSS.; and they relegate to the margin what seems the only admissible interpretation of the words as they stand, “even Jacob ” — or better, perhaps, completing the one hemistich from the other according to the principles of parallelism —

This is the generation of them that seek after Him;
They that seek Thy face — these are Jacob.

The objection manifestly which has prejudiced so many commentators against the acceptance of the simple interpretation of the words is the presumption that, if the intention of the Psalmist had been to designate the spiritual character of the true servants of Jehovah, the word which he would have chosen for the purpose would have been “Israel,” the new name which the patriarch obtained when “he strove with God and prevailed,” and not “Jacob” (the supplanter), suggesting the crafty, self-seeking character of the deceiver and supplanter of his brother. The appropriate term of the two to denote the spiritual character of God’s people is that selected by St. Paul, “They are not all Israel which are of Israel” (Rom. ix. 6). Unless, therefore, it can be shown that in the passage before us there was a peculiar propriety in using the appellation “Jacob,” and which rendered unsuitable the employment of “Israel,” the doubt will still remain which has influenced so many eminent critics (Ewald, Hupfeld, Olshausen, Bottcher,

Perowne) to question the correctness of the textual reading.

The solution of the difficulty will, we believe, be found by adverting to two expressions in the Psalm which point to the occasion in Jacob's life to which the Psalmist means particularly to direct attention. These are: "They that seek thy face" (ver. 6), and "he shall receive a Blessing from the Lord" (ver. 5). The reference is to that critical point in Jacob's history when, in his dread of his brother Esau's resentment, he sought the face or favour of his God and found it; and in answer to his persevering wrestling with his mysterious adversary, and importunate prayer, "I will not let thee go, except thou bless me " — "he received the Blessing from the Lord."

In remembrance of the memorable scene, Jacob "called the name of the place Peniel," i.e. "the face of God;" for, said he, "I have seen God face to face, and my life is preserved" (Gen. xxxii, 24-30).

Jacob's first thought on that eventful night, in his terror at the approaching meeting with his brother, was to seek the face of man, the favour of his brother Esau: "I will appease Him [Heb. his face] with the present that goeth before me, and afterward I will see his face; peradventure he will accept me [Heb. lift up my face]" (ver. 20). Better thoughts, however, soon prevailed. Instead of resting his hopes of safety in seeking to propitiate the face of man, he sought a higher face or presence, and all that night "there wrestled a man with him until the breaking of the day," whom Jacob would not let go until he should bless him. His

name, accordingly, was changed from Jacob (the "supplanter" of his fellow-man) to Israel (striver with God), "for thou hast striven with God and M-ith men, and hast prevailed." After receiving his new name, we read that Jacob asked his mysterious opponent, "Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel [the face of God]; for," said he, "I have seen God face to face, and my life is preserved."

So full was Jacob's mind of the happy result of his wrestling with his visitant of the night, and being permitted to see his face turned propitiously towards him, that next day, after his amicable meeting with his brother, he pressed him to accept of his present, which Esau had at first refused, because, as Jacob told him, he recognised in his friendly reception of him the full accomplishment of the promise and blessing pronounced upon him on the preceding night, and his restoration to God's favour, and saw not so much his brother's face rendered propitious to him, as the face of his God. "Receive my present, forasmuch as I have seen thy/«ec, as though I had seen the face of God, and thou wast pleased with me" (xxxiii. 10).

The remarkable reiteration of the word "face" in the record of this most momentous crisis in the life of the Israelites' forefather Jacob, when he received the blessing with his new name from God's representative angel, and in commemoration called the name of the place "the face of God" (Peniel), could not but be recalled to the mind of every Hebrew by the allusion in the Psalm to "seeking God's face" when coupled with the name of "Jacob," and

“receiving a blessing;” and the lesson designed by the Psalmist would at once be apprehended, that if they in their difficulties sought the face of the Lord, they would in like manner receive a blessing from the Lord, and would vindicate their title to the honoured name of Jacob. The encouragement to follow the example of their forefather lay especially in this, that it was as Jacob, and before he had received the name of Israel, that their progenitor was blessed. Whoever therefore sought the face of the Lord, even though he had not yet found Him, was assured that, like Jacob, he would receive the Lord’s blessing, however great might have been his previous shortcomings, if he wrestled for it with his whole might, and with like resolve not to let Him go until He blessed him. Jacoh therefore, not Israel, is the proper word in this connection. In memory of the remarkable adventure of that night Jacob called the name of the place Peniel, the face of God. He had sought God’s face and found it; and now the Psalmist encourages all, however unworthy heretofore, to seek, like Jacob, God’s face, that they may, like him, “receive a blessing from the Lord,” and gain a right to the new and higher name of Israel, that they might have, as princes, power with God and man, and prevail.

A few remarks in conclusion may not be out of place as to the division of the Psalm, which I regard as furnishing one of the most distinct examples of Psalms sung by responsive choirs, though the existence of such is denied by several commentators. The Psalm, I consider, was divided into seven parts, sung by seven choirs or voices, the fourth or central one being the verse on which we have been commenting, as denoting the character of those who would

be acceptable worshippers, and privileged to approach the presence of the great and holy God, who was now about to take up His abode in Zion. The division of the Psalm, according to this view, will be as follows: —

PSALM XXIV.

A PSALM OF DAVID.

Choir I.

1 The earth is the Lord’s, and the fulness thereof;
The world, and they that dwell therein:

2 For He hath founded it upon the seas,
And established it upon the floods.

Choir II.

3 Who shall ascend into the hill of the Lord?
And Who shall stand in His holy place?

Choir III.

4 He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
And hath not sworn deceitfully.

5 He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.

Choir IV.

High Priests, Zadok and Abiathar, with perhaps David himself.

6 THIS IS THE GENERATION OF THEM THAT SEEK AFTER HIM;
THEY THAT SEEK THY FACE — THESE ARE JACOB.

Choir V.

Priests and Levites without, bearing the Ark.

7 Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors; And the King of glory shall come in.

Choir VI.

Priests within.

8 Who is the King of glory?

Choir VII.

The whole Assembly.

The Lord strong and mighty, The Lord mighty in battle.

Repetition by the last three Choirs.

Choir V.

9 Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors;
And the King of glory shall come in.

Choir VI.

10 Who is this King of glory?

Choir VII.

The Lord of hosts.
He is the King of glory.

The occasion on which the Psalm was composed was, as most commentators are agreed, the bringing up of the ark of God by David to Mount Zion. When all the tribes had combined in tendering their allegiance to David, and “anointed him king over all Israel,” “he and his men went to Jerusalem, and took the stronghold of Zion” (2 Sam. v. 6, 7), which up to that period had been in possession of the Jebusites, the former inhabitants of the land. David’s first care was to render the city impregnable by strong walls

and fortifications against any future attempts of the enemy to retake it, so that it might form a secure and permanent residence for his royal descendants. Like Jacob, however (as we have seen by tracing the thought of ver. 6 to the original passage to which it alludes), David was not content with looking for protection to what man could do, but sought to have access to the “face of God,” to which he could resort in every hour of trouble, that he might “receive a blessing from the Lord, and righteousness from the God of his salvation.” He was still surrounded by numerous and powerful enemies, whose opposition and power must be brought into submission to Israel and their king, if they were to accomplish the high mission to which, on their first calling as a people, they were appointed — to be a “kingdom of priests unto the Lord” — to bring all into subjection and obedience to His rule and service, and to fulfil their destiny as the seed of Abraham, in whom “all the nations of the earth were to be blessed.”

These, we believe, were the reflections which dictated the words of the Psalm before us, in which David begins and ends with directing the thoughts of his people to the universality of the power and dominion of Jehovah as the Creator and Upholder of “the world and those that dwell therein” (ver. 1), and as “the Lord strong and mighty, the Lord mighty in battle,” “the Lord of [the heavenly] hosts, the King of glory” (vers. 8 and 10); and who is therefore able to endow His people with all might to fulfil the high destiny which He has designed for them. But in subserviency to the almighty aid they were to look to from Him who was now about to take up His abode in their midst, David reminds them in the intermediate stanzas of

the dispositions required on their part, that they must strive to correspond to the holy title which their great leader Moses had given them, — of “Jeshurun,” the *righteous* people, — or, if they had not yet proved their right to this honourable name, at least, like their forefather Jacob, to be *“seeking* the face of God,” that they might “receive a blessing from the Lord, and *righteousness* from the God of their salvation.”

Accordingly the first choir begins (vers. 1, 2) with ascribing the possession and stability of the earth and all that is therein to the Lord. This immediately raises the all-important question proposed by the second choir, “Who shall be permitted, as acceptable worshippers, to appear before this great and mighty God?” (ver. 3), to which the third choir in vers. 4, 5 replies, that those only who in deed, heart, and word sincerely and earnestly strive to bring themselves into living communion with God can look for His blessing.

These, or at least such as are *seeking after God — seeking the* FACE *of God*, the fourth and central voice, proceeding, we may suppose, from the high priests Zadok and Abiathar (and perhaps David), pronounces authoritatively, are those alone who possess the character indispensable by every true worshipper.

By this time the procession has reached the gates of the city of Zion, within which David had prepared and consecrated a tabernacle for its reception. A fifth choir of priests and Levites, probably bearing the ark, now addresses a summons to the gates to lift up their heads for

the admission of the King of glory (ver. 7). The challenge immediately follows Irom the guardians of the sanctuary within, “Who is the King of glory?” to which the response is returned in one universal acclaim by the whole attendant multitude — “The Lord strong and mighty, the Lord mighty in battle.”

And now the programme, so far as the more public ceremonial and the chanting of the hymn by seven separate choirs were concerned, was completed. Yet once more, before the more select company were admitted within the gates of Zion, in order to form an impressive close to the public ceremonial of the day, the summons, the challenge, and the response are repeated by the last three choirs in vers. 9, 10, with scarce any change but a slight variation in the response to the challenge.

The symmetry of the whole arrangement, and particularly the striking parallelism which it brings out between the first three and the last three choirs, in each of which a question holds the central place, and is followed by the reply in the third member, speak strongly for the unity of the Psalm. Ewald, however, followed by Mr. Cheyne, maintains that it is made up of two Psalms, or fragments of Psalms, originally unconnected. Ewald’s argument for the disjunction is that in vers. 1-6 Zion is already the established “holy place” of the Lord, whereas in vers. 7 — 10 it is to become such only when it receives into it the ark of the Lord. The conclusion seems based on a very insufficient foundation. Even supposing the Psalm to have been composed in view of David’s first attempt to bring the ark of God to Zion, when we consider how careful David

was to ascertain the mind of the Lord before taking any important step in life (cf. 1 Sam. xxiii, 9-12, xxx. 8; 2 Sam. ii. 1, v. 19, 23), and that he must have satisfied himself that his purpose was in accordance with God's will,[178] he would seem to have been fully warranted in applying the epithets (though by anticipation) "the hill *of the Lord*" and "*His Holy place*" to Mount Zion and the tabernacle, which were about to be hallowed by the abiding presence of the Lord. But much more when David saw, from the blessings showered upon "the house of Obed-edom and all that he had," in consequence of the residence of the ark in his house, that his sin and error lay, not in the desire to have the presence of the ark, but in the neglect, on the part of himself and the Levites, of the injunctions of God's law, and of the holy reverence required of all who approached the symbol of the Lord's presence, the propriety became apparent — nay, the imperative duty — to stamp a sacred character by these epithets on the place which was so soon to be honoured by the Lord making it "His habitation and resting-place for ever" (Ps. cxxxii. 1:3, 14), and to impress on all the holy awe and sanctity with which it was to be regarded and approached.

But further, we claim David's own authority for our contention. We hold, with Delitzsch and others, that Ps. ci. was written by David in the interval between his first unsuccessful attempt to bring the ark of God home to Mount Zion and its final accomplishment. On the disastrous failure of his first attempt, awed by the sudden death of Uzzah, he exclaimed: "How shall the ark of the Lord come unto me [the unholy one]?" The same ardent desire finds its echo in Ps. ci. 2, "Oh, when wilt Thou come unto me?" —

and while he forms the determined resolve to “walk with a perfect heart within his house,” and to favour only “the faithful,” and discountenance “all the wicked of the land,” he holds so fast the assurance that the Lord will not refuse him the blessing of His presence for which he longs, but will grant it in His own due time, that he does not scruple to call his city Zion, “the city of the Lord,” as if already He had taken up His abode in it: “Morning by morning will I destroy all the wicked of the land; to cut off all the workers of iniquity from *the city of the Lord*” (Ps. ci. 8).

It was gratifying to find, after I had completed the above arrangement, the strong confirmation of the correctness of my idea of the *sevenfold* division of the Psalm, by finding in Josephus, Antiq. vii. 4. 2, “David transferred the ark to himself, the priests carrying it, while seven choirs of singers, who were set in order by the king, took the lead”[179] in the ceremonial of the day.

As we have already said, the principal condition, according to Ps. xxiv., required of him who would “ascend into the Hill of the Lord,” is that he “hath not lifted up his soul unto vanity.” To this evidently corresponds the claim on David’s part in Ps. xxv., “Unto Thee, O Lord, do I lift up my soul.” True, at times he forgot this, and impatiently asked, “Where now are Thy ways of mercy[180] and truth?” Accordingly, though occasionally he forgot it, David in Ps. xxvi. — the last Psalm of the trilogy — appeals to God that habitually “Thy mercy is before mine eyes, and I have Walked in Thy Truth” (ver. 3).

The next heptade (Pss. xxvii.-xxxiii.) removes the believer's fears of his weakness, showing that all strength comes from the Lord. In its first trilogy we find the assurance, "The Lord is the *strength* of my life" (Ps. xxvii. 1), "Wait on the Lord; be *strong*" (ver. 14); "The Lord is my *strength*" (Ps. xxviii. 7); "The Lord is their strength" (ver. 8). In Ps. xxix. the irresistible power of God is presented in the most appalling and awe-inspiring form exhibited in nature, when the voice of the Lord bursts forth in a storm of thunder and lightning, causing the very mountains to tremble, and "stripping bare the forests" (ver. 9). Ps. xxx., the central Psalm of the heptade, shows how David had forgotten this, "I said in my prosperity, I shall never be moved" (ver. 6); but the Lord quickly reminded him of his error, "Thou, Lord, of *Thy* favour, madest my mountain to stand strong. Thou didst hide Thy face; I was troubled" (vers. 7, 8). But there is a worse cause of failure of strength than man's natural infirmity, which appears in the last trilogy of this heptade (Pss. xxxi.-xxxiii.), viz. *sin*. "My strength faileth because of mine *iniquity*, and my bones are wasted away" (Ps. xxxi. 11). How can this be met? By looking to "the marvellous loving-kindness of the Lord" (ver. 22); "Be strong … all ye that wait for the Lord" (ver. 25). "Blessed is he whose transgression is forgiven … Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile "(Ps. xxxii. 1; 2), because he hath made a free and unreserved confession of his sin, "I acknowledged my sin unto Thee … and Thou forgavest the iniquity of my sin" (ver. 5). Therefore, "Be ye not as the horse or mule," obstinate, which must be compelled, "else they will not come near unto thee" (ver. 9). The "righteous" (ver. 4) are not those who have never

sinned, but “he that trusteth in the Lord” for forgiveness. “Mercy shall compass him about” (ver. 10). “Rejoice [then] in the Lord, O ye righteous” (ver. 11, and Ps. xxxiii. 1). “Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy: to deliver their soul from death” (Ps. xxxiii. 18, 19).

The heptade, Pss. xxxiv.-xl, meets that severe trial which arises from the triumph of the wicked over the righteous by showing that it is only temporary, its central Psalm being Ps. xxxvii.

To what I have already written, I venture to add this concluding remark on the connection between the two opening Psalms of the 2nd Book, Pss. xlii. and xliii. Our modern critics have confidently asserted that these form one Psalm. Now, if this be so, we cannot but be astonished at the obtuseness of the ancient Israelite critics in not seeing it.

But is it so? We think not. For it is not possible that the unity of the two, which seems so palpable to the modern critics, could have existed without being at least remarked on by the ancient Rabbins. Unity of form by no means proves unity of authorship. Besides this, by merging these two Psalms into one, you destroy the beautiful heptade (Pss. xlii.-xlviii.) which converges round Ps. xlv. as its centre, and also reduce the number of the Psalms below 150, which even the LXX had been careful to preserve, to the meaningless number 149. Not only so, but the symmetry of the three “Amen” Books, which we have already seen[181] to form one, would be broken, and Ps. xlv.

would no longer form the central Psalm of the heptade Pss. xlii.-xlviii, or stand as the centre of the four alphabets of Psalms which constitute Books I. and II. For these reasons we hold that the fusion of Pss. xlii. and xliii. into one by the modern critics is unwarranted.

THE END.

[^] It is evident from the long note 94 and in other places that the author considers the te'amim to be punctuation. This would have been the accepted confusion of the time. There is little accurate access to the prosody of prose or poetry as interpreted by the Masoretes when the accents are considered punctuation. The search for the rhythm of English traditional poetry in Hebrew poetry is not an issue.

[^] The author's gloss of *mighty* and the reference of 26 times seems out of place. adr is not mighty but excellent or majestic though some 6 times, the KJV uses *might* as a gloss thereby confusing this root with abir. adr is used 7 times in the Psalms and many more than 26 times elsewhere. abir is used 23 times but not in Psalms 8.

Author’s Notes

[1] See my *Symmetrical Structure of Scripture*, pp. 91-114.

[2] Even, therefore, if we must find an historical occasion for every Psalm (a very questionable assumption), it need be but as suggesting to the Psalmist a higher theme, which forms his direct subject.

[3] Perowne on Ps. cxviii. 22.

[4] See, for instance, *Epistle to the Hebrews*, by Professor A. B. Davidson, LL.D., p. 44.

[5]*Messianic Prophecies*, Lectures by Franz Delitzsch, translated from the MS. by Samuel Ives Cartiss, § 19, 20, p. 47. T. & T. Clark, Edin.

[6]*Supra*, § 23, p. 51.

[7] Need I say with reference to the remarks I have made on what appears to be to be errors on the part of Dr. Delitzsch, that they are made in consequence of the very high regard of the opinions generally of this deeply respected veteran, to whose criticisms on the Psalms and Isaiah particularly I have been so much indebted in common with every Biblical scholar. It is the weight so justly given to the authority of whatever falls from the pen of such a critic, that renders it necessary to enter a caveat against whatever tends to mislead, or to propagate mistaken ideas.

[8] *The Psalms, with Introductions and Critical Notes*, by Rev. A. C. Jennings, M.A., assisted in part by Rev. W. H. Lowe, M.A., Cambridge. Macmillan & Co., 9877.

[9]Let me refer to my exposition of the whole prophecy in a publication too little known in this country, the *Presbyterian Review* for October 1886, pp. 690-713. C. Scribner's Sons, New York'; and T. & T. Clark, Edinburgh.

[10]For the Mosaic authorship of the Psalm, see the arguments so well stated by Dr. Delitzsch.

[11] Length of days in the land of their earthly inheritance is the promise to Israel on condition of their obedience to God's commandments (Ex. xx. 12).

[12]The hope thereby awakened being renewed at a later period by the translation of Elijah.

[13] The parallelism of the corresponding lines is marked (throughout these studies) by their being printed at an equal distance from the left-hand margin of the page. Thus vers. 1 and 2 form a quatrain (or four-lined stanza), the first and fourth lines of which correspond, the subject of both being the eternity of God; while the two intermediate lines correspond, both declaring His priority to the world and to all the works of His hands. Vers. 4 and 5, again, form a quatrain, of which the first and third lines are parallel, setting forth the nothingness, in the sight of the eternal God, of the years and stability of man, since they "pass away" so quickly and suddenly (lines 2 and 4).

[14]The verb in Hebrew is singular, as agreeing with the noun *'eleph*, a thousand; cf. Ps. xci. 7.

[15] The rendering "groweth up" (denoting continuous growth, though still retained in the Revised Version) seems unauthorized. The verb klp (chalaph) always marks a change, or passing into another state.

[16] For some remarks on "Catchwords" in the Psalms, see my Symmetrical Structure of Scripture, p. 126; but especially "Catchwords" in index to Bishop Wordsworth's Commentary on the Holy Bible.

[17] The additional significance which this Psalm receives from the place which it holds (as beginning the 4th Book of Psalms) in the final arrangement of the Psalter, and the reasons for that place, will appear hereafter.

[18] Thus even Dean Perowne says: "All the other prophetic Psalms, in their first intention at least, refer to David or Solomon, or some other Jewish monarch." We hope to be able to show that there are other Psalms which "in their first [and direct] intention" refer to the Messiah. The peculiarity in Psalm cx. is that neither in primary nor secondary intention does it refer to any other person, but singly and exclusively to the Messiah.

[19]The distinction between the two promises to Abraham will be examined more fully when we come to Ps. lxxii.

[20]Compare Isa. lxi. 6: "But ye shall be named the Priests of the Lord; men shall call you The Ministers of our

God.”

[21]Another of the groundless ideas (as appears to me) advocated by modern critics, and which has led to the state of utter confusion and misapprehension in which they have landed Isaiah’s magnificent prophecy (chap, xl.-lxvi.).

[22] This is another of the prevailing errors. Ps. cx. throws the coining of the Messianic king and priest into a far remote future

[23] Ps. cx. “differs from all the other prophetic Psalms, which, *in their first intention* at least, refer to David or Solomon, or some other Jewish monarch.” Dean Perowne’s commentary on Ps. cx.

[24] Lowth, de Sacr. Poesi Hebr., Lect. xi.

[25] The strophical arrangement of this Psalm and of Pss, cx. and xvi., and the place and connection assigned to each in the structural order of the Psalter, will be afterwards considered.

[26]After the exordium (A), in which David attests his divine calling as the leader of the devotions and aspirations of Israel, he in B and *B* declares that his Psalms were not the mere private expressions of his own feelings and meditations, but (B) the utterances of what God’s own Spirit had said to him, and promised (*B*) in the “everlasting covenant” made with him as to his “house” in behalf of His people Israel — viz. as specified in C and *C* — by the fulfilment (C) in his race of the high ideal of a true King and righteous, and who should rule in the fear of the Lord, and

in whose days the fruits of righteousness should abound; and (*C*) by the extermination of all that are worthless and unfruitful.

[27] Whether, with the Text of the Authorized Version ("A Psalm/or Solomon "), we consider David to be the author, or Solomon, with the Margin ("of" Solomon), in either case the thoughts are David's derived from the revelations which were made originally to him.

[28] These plurals would have required the verbs to be vkiv vntnv-lv.

[29] To enable the student to judge for himself, I subjoin the instances of the occurrence of the phrase, viz. Gen. xx. 7; Num. xxi. 7; Deut. ix. 20; 1 Sam. vii. f), xii. 19 and 23; 1 Kings xiii. 6; Job xlii. 10; Ps. lxxii. 15; Jer. vii. 16, xi. 14, xiv. 11, xlii. 2 and 20. And here let me draw attention to a remark for which I am indebted to my excellent friend the late Dr. John Duncan, Professor of Hebrew in the New College (Free Church), Edinburgh, that the first occurrence of any remarkable term in the Bible is accompanied by a significant hint of its true application and meaning henceforth attached to it in Scripture, the primal idea forming the germ out of which the future developments issue. Thus in Gen. xx. 7, where the phrase first occurs, the idea meant to be conveyed is distinctly defined: "Abraham is a prophet, and he shall pray [intercede] for thee [Abimelech], and thou shalt live." So in Ps. lxii. 13-15, "He shall save the souls of the needy, and precious shall their blood he in His sight." Because He lives (ver. 15) they shall

live also, and He shall “intercede for him [for each] continually.

[30] The greater promise is repeated in identical terms to Isaac (Gen. xxvi. 4) as to Abraham, inasmuch as the entire surrender of himself to God must have been equally complete on his part, since without the young man’s consent the aged father could never have been able to bind him and to lay him on the wood prepared for the sacrifice.

Both blessings are transmitted to Jacob, but incorporated into one: “In thee and in thy seed shall all the families of the earth be blessed” (Gen. xxviii. 14). The verb accordingly is in the passive — which is the form alone applicable in the lesser blessing.

[31] As given in the two following and closely connected Psalms iii. and iv. (as we shall see afterwards), “Lord, how many are they that rise up against me?” (Ps. iii. 1), on account of “my righteousness” (Ps, iv. 1), in striving to rule in God’s fear.

[32] So in Ps. viii. (which, it will be shown, corresponds to Ps. ii.), “What is man, that thou art mindful of him?” (ver. 4).

[33] The Symmetrical Structure of Scripture, and Analytical Commentary on the. Romans.

[34] The answer to his prayer (which David realized by faith) is here, it seems to me, intended to be vividly presented to the senses, in the adaptation of the Psalm for public worship, by a representation similar to that in Ps.

xxviii. There, David (or the worshipper) having entered the court of the tabernacle, and having asked God to “hear when I lift up my hands towards Thy holy Oracle” (ver. 2), presents his prayer —

3 Draw me not away with the wicked, etc.
4 Give them according to their work and the wickedness of
their endeavours;
Give them after the deed of their hands;
Render to them their desert.

The answer is heard, issuing as it were from the holy Oracle, uttered by the priests within the tabernacle as the representatives of Jehovah, in terms corresponding closely to the words of the prayer —

5 Because they regard not the works of Jehovah,
Nor the deed of His hands,
He shall pull them down, and not build them up.

David immediately resumes, acknowledging the graciousness of the answer —

6 Blessed be Jehovah, for He hath heard the voice of my
supplications.

See *Symmetrical Structure of Scripture*, pp. 85, 86.

[35] Or more correctly—

The troubles of my heart do Thou enlarge,
And bring me out of my distresses.

This is evidently a case where the Masoretes have wrongly divided the words by adding the vav to the one

word in place of prefixing it to the next; see Delitzsch.

[36] It might be objected that ver. 11, with its sudden outburst of prayer that escapes from David's lips, does not form a proper centre for strophe ii., which contains Jehovah's answer to David, so as to concentrate the essence of Jehovah's answer to David's prayer; and yet what can be more truly so? Surely the most precious answer of God to the cry of distrustful impatience for help is when suppliant himself receives grace meekly to bow himself under God's reproof, and to prefer only the lowly plea, "For Thy Name's sake, O Jehovah, pardon mine iniquity; for it is great." I confess my sin, as if he had said, as deserving Thy severest reproof, and only ask forgiveness" For Thy Name's sake."

[37] In the Hebrew the word is xsd (chesed), "mercy," the same as in the 10th verse of the Psalm.

[38] Mr. Thrupp in his Introduction to the Psalms, remarking on what I had stated in my *Symmetrical Structure of Scripture*, adds a further reason for the doubling of the *resh*. The substance of his remarks is still more pointedly expressed by Bishop Wordsworth: "In order that the spirit of the Psalm may not be sacrificed to its alphabetical structure, and in order to excite attention by anomalies, and to bring out more forcibly the keynote of the Psalm, the *koph* is omitted in ver. 18 (where it might have been expected), and we have a double *resh* in vers. 18, 19, corresponding to the double *aleph* at the beginning of the Psalm. The double *aleph* brings out the assertion that

the soul is looking *up* to God; the double *resh* brings out the prayer, that God will look *down* on the soul."

[39] The same word ksd (chsed), mercy, is used as in Ps. xxv. 7 and 10, though the Authorized Version very improperly renders it by different English terms, thus concealing the allusive connection (as in Ex. xxxiv. 6) from the English reader.

[40] Comp. Ps. xxxvii., which is reduced in like manner to 40 (four tens of) verses in place of 44, and 20 (two tens of) letters in place of 22 (y being concealed behind a prefixed l in ver. 28, and t behind a v in ver. 39); see p. 77.

[41] "Feed on ['delight in,' Gesenius] faithfulness." If, as the comparison with ver. 27, "do good, and [so] dwell for evermore," suggests, we connect "do good" with "dwell in the land," "feed on faithfulness" would mean on God's faithfulness, as corresponding by parallelism with "Trust in Jehovah." Others render "Cherish faithfulness," or "Feed in security."

[42] The beginning of strophe ii. is indicated not only by ver. 14 consisting of four lines in place of two, but also by the same letter k (chet) repeated, and same word, beginning ver. 15. We have here a fine instance of that artifice of composition by which "the sound becomes an echo to the sense." In the same word, krb (chirev), "sword," with which ver. 14 had begun, returning again at the beginning of ver. 15, we see, as it were, the recoil upon the wicked themselves of the weapon which they had unsheathed for the destruction of others. Compare the well-known instance of Pope —

> “Up the high hill he heaves the huge round stone: The huge round stone, resulting with a bound, Thunders impetuous down, and smokes along the ground.”

[43] By restoring its rights to the y we have two stanzas (the second beginning with [For] “ever are they preserved”), each of four lines.

[44] Now given in the Revised Version.

[45] Stähelin, Einleitung in die Kanonischen Bücher.

[46] But is distinguished from the Amen Books by having but one single Amen — constituting thus, with the 3 preceding couples, 7 Amens.

[47] For this division I am indebted to Burkii Gnomon Psalmorum.

[48] Heb. amen = faithful, true. By this word the worshipper adds his Amen to the praises and prayers he otters, and expresses his confidence in the faithfulness (amvnh) of Him who hath promised — the books being thus denoted to be the Books of Faith, while those ending with hallelujahs are attested as specially the Books of Praise.

[49] Heb. halleluyah — Praise ye Jah!

[50] That the number 150 (like the number 12 always preserved in Scripture in various enumerations of the tribes of Israel) is significant, appears from the Septuagint, which conjoins Pss. ix. and x. into one, and again Pss. cxiv. and cxv., yet readjusts afterwards the numbers, so as to

make 150 in all, by dividing Ps. cxvi., and again cxlvii., into two parts or Psalms.

The supernumerary Psalm which the Septuagint appends could evidently never have formed part of the Psalms for the public devotions of the sanctuary.

[51] The number 24 most probably having reference to the 24 orders of singers (as of priests) established by David “for song in the house of the Lord, with cymbals, psalteries, and harps for the service in the house of God,” 1 Chron. xxv.

[52] Either, according to some interpreters, of ten different nations, egged on by “the children of Lot” (Ps. lxxxiii. 8) in the reign of Jehoshaphat (see 2 Chron. xx.), or, according to other interpreters, of Sennacherib with his attendant princes (see 2 Kings xix. 35).

[53] That the first twenty-two (Pss. i.-xxii.) form a complete intimately connected whole or alphabet (there being 22 letters in the Hebrew Alphabet), will be shown afterwards. Whether the other twenty-twos are intended to indicate any internal connection, I must leave to others to investigate, merely remarking that besides the division into 4 twenty-twos, just pointed out in the three Amen Books, the three Hallelujah Books (Pss. cvii.-cl.) consist of 44 Psalms, or 2 x 22. One arrangement of the Psalter would thus be —

I. 3 Amen Books, consisting of 22 + 22 Psalms — Ps. xlv. — 22 + 22 Psalms.
II. A Central Book, consisting of Pss. xc.-cvi.

III. 3 Hallelujah Books, consisting of 22 + 22 Psalms.

[54] Doctrinal bias alone could have led to the translation, “Thy throne is God.” To make God the throne on which any one, much less a mere mortal, is to sit, is inadmissible. To Messiah the address, “Thy throne, O God, is for ever and ever,” finds its prelude and sufficient precedent in Ps. cx., where he is made to share the throne of Jehovah, “Sit thou on my right hand” (ver. 1), and his priesthood and throne are declared everlasting, “Thou art a [king and] priest for ever” (ver. 4); cf. also Isa. ix. 6, “His name shall be called Mighty God.”

[55] One great fault in the A.V. is the changing of the order of the words from the Hebrew, thereby, besides destroying the poetical character of the language, frequently hiding from the English reader the emphasis intended. The “mercies of Jehovah” are what the Psalmist will above all look to for deliverance from the present evils, while pleading His “might and faithfulness” as guaranteeing the fulfilment of all His promises.

[56] The speaker, therefore, is the Church, not a single individual; Hengstenberg.

[57] To Dr. Briggs (Messianic Prophecy) I owe the rectification of the rhythm, the lines being all tetrameters.

[58] Taken from Moses’ song, “Who is like unto Thee, O Jehovah!” Ex. xv. 11, and Jah from ver. 2, where first it occurs. Cf. also “Rahab” = Egypt, ver. 10 of this Psalm — all recalling that “by strength of hand He brought out” Israel from Egypt, Ex. xiii. 3.

[59] *Futures*, not *presents* (as Delitzsch, etc.) — Though cast down at present, God will exalt His people.

[60] “Most High” (Heb. ‘elyon) is a Divine name. The Messianic king is made an ‘elyon to the kings of the earth, as Moses was made an ‘Elohim (God) to Aaron, Ex, iv. 16. Dr. Briggs’ *Messianic Prophecy*, p. 260.

[61] See Jebb’s *Sacred Literature*, p. 53, and my *Symmetrical Structure of Scripture*, pp. 39-41.

[62] In the first introverted parallelism (vers. 19-27) it will further be observed that the verses seem to be arranged in triplets, vers. 19-21 setting forth more what God’s favour and “hand” are to do for David, to which correspond the last three verses, 25-27, describing how David is to reciprocate, by his “hands,” and filial devotion and zeal in furthering his heavenly Father’s glory and kingdom; while the three central verses (22-24) refer more to the averting of evil from him by God’s sustaining grace.

[63] Vers. 28-37 and 38-45 evidently run in couplets.

[64] These 7 (or sacred cycle of instances), with the 5 which are found in the preceding Psalms (i.-lxxxviii.), make the number of times that ‘emunah’, “faithfulness,” occurs in the three Amen Books 12, the symbolic number of Israel, as if the whole “12 tribes instantly serving God day and night” (Acts xxvi. 7) avouched their faith in the “faithfulness” of Jehovah; and if to these 12 we add the 10 times (the number symbolizing completeness) in which the word occurs in the succeeding Psalms, we have a complete alphabet (22 times) of its occurrence in the whole Psalter

(just as we have 7 Amens and 24 Hallelujahs, besides what will shortly fall to be remarked as to mlc assigned with remarkable precision and symmetry to the various books). These may be thought to be merely accidental coincidences; but it is difficult to account for the precision of the numbers except on the supposition of studied purpose on the part of those who finally arranged the Psalter; and if so, we have in this an additional guarantee for the extreme care taken to preserve the text incorrupt, when even its very words are numbered.

[65] We shall afterwards see that David, or whoever wrote the heptade of Pss. xvi.-xxii., had attained to a very distinct hope of a future life beyond the grave.

[66] Two instances where the A.V. refers “king” to Jehovah, it is now very generally conceded, ought to be interpreted of the Davidic king of Israel. The first of these is Ps. xx. 9, where, as Delitzsch remarks, “the express object of the Psalm being to supplicate salvation for the king,” the rendering ought to be, “Save the king, O Jehovah! May He hear us in the day we call.” Besides, hmlç *the king*, is never applied absolutely as a divine title. The other instance is ver. 18 of the Psalm (lxxxix.) before us, where both grammar and the argument of the Psalm require us to translate: “For to Jehovah belongeth our shield; and to the Holy One of Israel our king.”

*Ed. the Masoretic accent clearly separates the verb from the object. It upsets Forbes’ tidy theological argument but ihvh howiyh, is separated from hmlç iynnu biom-qoranu =

may the king answer us in the day of our call. It's a parallelism.

[67] The most strained attempts have been made by various interpreters to get rid of this conclusion, all of which have been most effectually disposed of by Dr. Morison in a paper which appeared in the Expositor, vol. ii. 1874, pp. 421-423. Dr. Morison's own solution, however, is not less objectionable. He sees nothing for it but to cut the Gordian knot. "The inspired writer (he conceives) has already given his readers abundance of demonstration" of the divinity of the Messiah, and now, merely by way of "aesthetical embellishment," he throws in "the grand words of the 102nd Psalm, as truly and admirably descriptive of the super-angelic glory" of the Messiah. Nothing but utter despair of saving otherwise the inspiration of the sacred writers could have led so judicious a critic to resort to so desperate a remedy — as if a consummate master of argument such as the author of the Epistle to the Hebrews, could, in labouring to convince the Jews of a point which ran counter to their most inveterate prejudices, have laid himself open to the retort, that the strongest passage he could adduce was utterly irrelevant to the point in question. Prof. A. B. Davidson, in his Hebrews (Handbooks for Bible Classes), sees no help for it but to hold that the whole seven passages (quoted from the Old Testament in Hebrews are not brought forward as proofs of the things said of the Son in vers. 1-3, but were merelv intended as "illustrations."

[68] Or as Delitzsch renders it, "Jahveh is now king." The rendering of the Septuagint is, ὁ κύριος ἐβασίλευσεν, The

Lord has become king. The Hebrew verb (and tense) is the same as that commonly used to denote the beginning of a reign. Cf. “Adonijah reigneth” (1 Kings i. 18). Compare also 1 Kings xxii. 41, 2 Kings iii. 1, xv. 13, 2 Chron. xxiv. 1, in all of which it is rendered in the A.V. “began to reign.”

[69] “The set (or appointed) time,” מוֹעֵד, moyd (mo’ed), is a favourite expression with Daniel, viii. 19, xi. 27, 29, 35.

[70] The writer’s authority for ascribing to the Christ this supreme dignity of being the Maker of God’s universe (which many of his readers would have been ready to question) manifestly rests on Ps. cii. 24-27 as its *proof*-passage.

[71] Most commentators are now agreed that the attempted evasion of one of the difficulties connected with this passage by the transposition of the word “again” (as if merely introducing another quotation) is inadmissible on grammatical grounds, viz. as in the A.V., “And again, when he bringeth the First-begotten into the world,” etc.

[72] The word, in Hebrew is Elohim, literally “gods.” No objection, however, can justly be taken to the sacred writer availing himself of a translation “angels,” which was still more pointed and apposite to his purpose than the original. The Hebrew Elohim includes angels, but is still more comprehensive. In the Old-Testament Elohim (God, or gods) is applied to any one to whom God delegates a portion of the power and authority which belong properly to Himself alone, as to judges or rulers, Ex. xxi. 6, xxii. 8 (7), 9 (8), 28 (27); Ps. lxxxii. 1, 2, 6; to Moses, Ex. vii. 1, “See, I have made thee a god to Pharaoh;” and frequently to idols or

false gods, to whom men have falsely attributed divine power and honour.

[73] κόσμος occurs 5 times in Hebrews, and in the time of the New Testament authors was so far the preponderating term for the world that it occurs more than 180 times to 15 times that ἡ οἰκουμένην is used. What renders the use of the latter in the instance before us more remarkable is that afterwards, in expressing the same idea in Heb. x. 5, but without any reference to the angels, the writer, in speaking of Christ's "entering into the world," no longer uses the word he formerly employed, but the one more familiar to him, τὸν κόσμον.

[74]- Thus tbl, (tevel), for which the Septuagint translation is ἡ οἰκουμένη (the earth which God "created not in vain, but formed it to be inhabited," Isa. xlv. 18), reaches its central position in Ps. lxxxix. 11, since it occurs 7 times in all the preceding Psalms, and 7 times in the succeeding.

[75] Unless an exception be made for Ex. iv. 22, "Israel is my son, my firstborn," on the ground that Israel is so called as being a type of Him who as the true Israel (Isa. xlix. 3) was to fit the natural Israel for the accomplishment of his appointed "warfare" and mission.

[76] See Bishop Horsley's Notes on Psalms xcv.-c.

[77] Ps. lxxxix., where it is David who is called God's "First-born."

[78] “Break forth into singing” (pxk, putsach) is a figure used only by Isaiah, some six times.

[79] “Clap their hands,” applied figuratively to inanimate objects, is also peculiar to Isaiah.

[80] I find appended to the Psalms in the Speaker’s Commentary, in an “Excursus upon Pss. xci.-c.” by Rev. C. J. Elliott, a much fuller examination than I have given of “their mutual connection and their common dependence upon the prophecies, especially the later prophecies of Isaiah.” Mr. Elliott has given strong reasons for believing that all these Psalms, if not written by Isaiah himself, are largely indebted for the thoughts and phraseology to his prophecies. Several of them show that at the time of their composition the temple with its services was still entire (cf. xcii. 1-3 and 13, xcv. 2 and 6, xcvi. 6 and 8, xcviii. 4-6, and xcix. 1, 5, 9). The bearing of this on the authorship of Isa. xl.-lxvi. is evident.

[81] Dr. Kay remarks the following correspondences: —

With ver. 2,	“My God, in Him will I trust,”	cf. Deut. xxxii. 37.
4,	“Feather … wings,”	cf. — xxxii. 11.
6,	“The pestilence” (qetev) [sic]*,	cf. — xxxii. 24.
8,	“Shillumath,”*	cf. — xxxii. 35, 41,
9,	“Thy dwelling-place,”	cf. — xxxiii. 27.
13,	“Adder . . . dragon,”	cf. — xxxii. 33.
16,	“My salvation,”	cf. Ex. xiv. 13.

*Ed. Verse 6 - q'tb (קטב) is a rare root, the gloss *pestilence* is not in fact used here by Forbes but rather *destruction*. Verse 8, the root shared is wlm - *repayment*, also *peace or wholeness*, in some contexts.

[82] Which therefore ought to have been rendered "dwelling-place" (not "habitation," as in the Authorized Version and Revision) to enable the English reader to see the allusion and connection between the two Psalms.

[83]"As God's guest, loving faith on man's part shall be met by faithful love on God's part." Dr. Kay.

[84] Ver. 9, in its two hemistichs, is a condensed repetition of vers. 1 and 2.

Ver. 9a. "For Thou, O Jehovah, art my refuge" = ver. 2, "I will say unto Jehovah my refuge."
Ver. 9b. "The Most High hast thou made thy dwelling-place" = ver. 1, "He that dwelleth in the secret place of the Moxt High,"

[85] Same verb, ynn, ('innen), in both.

[86] As they appear to several commentators and editors, as Koster, Tholuck, Bishop of Lincoln, Rev. Joseph F. Thrupp, Dr. Coit in Paragraph Bible, Cam bridge Paragraph Bible, etc.

[87] Compare what is said on "Catchwords," p. 26.

[88] Viz. of the heathen among whom they were about to be sent; of the next Psalm, xcvi. 3, "Declare His glory among the heathen, His wonders among all the people."

[89] The word in the Hebrew variously rendered “kindreds” and “families” being the same.

[90] This verse connects strophe ii. with strophe i. The *“strength* of the King” (in strophe ii.) must be conjoined (strophe ii.) with *judgment* and *righteousness*.

[91]Moses’s two pleas, when interceding for pardon of Israel’s apostasy, were an appeal to God’s mercy and faithfulness. See Ex. xxxii. 13 and xxxiii. 13, 16; and the same two attributes hold a prominent place in the proclamation of God’s name on that occasion, “abundant in mercy and truth,” Ex. xxxiv. 6.

[92] The two words are identically the same in Hebrew as in Ps. xcviii. 3.

[93] Dean Perowne, with others, has observed that there is a close connection between these seven Psalms. In his introductory remarks on Ps. xcix. he says, “This is the last of the series of Royal Psalms, of Psalms which celebrate the coming of Jehovah as King. The first of the series is the 93rd.”

[94] Both arrangements, it might he argued, cannot he correct, since, by the one, Ps. xcv. is intimately connected with Pss. xcvi.-c, while, by the other, it is torn asunder from them. But this is one of the great advantages and beauties of parallelism, that it admits frequently of two or more arrangements, which run side by side with each other, following each its own line of argument and presenting the subject in a different aspect, yet each kept perfectly distinct and without confusion. For examples, see in my

Symmetrical Structure of Scripture, the threefold division of which the decalogue admits, in addition to the twofold, or more usual division into two tables, and which throws a new and unexpected light on the connection between the two tables, and on the filial and brotherly spirit which should animate our obedience to both; see also the two-fold arrangements of the Beatitudes and of the Lord's Prayer, and the lessons taught us by each separate arrangement. So, in Isa. i. 16, 17, at first sight we feel inclined, with Kennicott and Bishop Lowth, to correct as an oversight the Masoretic punctuation which separates by a Soph-Pasuq, or pause at the end of a verse, the manifest couple, "Cease to do evil; learn to do well," especially when we observe the series of connected couples which follow: —

Cease to do evil; learn to do well.
Seek judgment; Right the oppressed.
Judge the fatherless; plead for the widow.

What then induced the Masoretes to separate so markedly between the first couple as to place "Cease to do evil" at the end of ver. 16, and to begin a new verse (17) with "Learn to do well"? Manifestly, to draw attention to the other aspect of the parallelism, by which all the injunctions in ver. 16 refer to the negative side of the reformation enjoined, summed up finally in "Cease to do evil," while "Learn to do well" presents the,positive side, and embraces all the particulars afterwards specified. See also a defence (against Ewald and Bertheau) of the Masoretic punctuation of Judg. v. 14, 15, in my *Symmetrical Structure of Scripture*, p. 278.

Query. Does not this explain the double Masoretic punctuation in the decalogue, Ex. xx.? At the end of ver. 3 we find עַל־פָּנָי, seemingly to give the option of considering ver. 3 as the end of the first commandment, if the punctuation be adopted; or, by the alternative of connecting vers. 4-6 as a part and continuation of the first commandment (as adopted by the Romish Church, the erroneousness of which I have shown in *Symmetrical Structure of Scripture*, pp. 141, 150). So the double punctuation at the end of vers. 13, 14 seems intended to mark, that while in one view the 6th and 7th are distinct commandments, yet in another they form the 8th with "Thou shalt not steal," the threefold *particular* instances of *one general commandment* = Thou shalt do no evil to thy neighbour, followed by two forbidding to injure him either by word (9th commandment) or by thought (10th commandment).

[95] The presumption, arising from Ps. cii. being placed between two Psalms both entitled "Of David," that it refers to the same subject, and that it is in the character of a descendant of the royal house that "the afflicted pours forth his prayer and complaint," receive confirmation from the marked resemblance between the circumstances of the suppliant in Ps. cii. with those in Ps. lxxxix. As in Ps. lxxxix. the "anointed" of the Lord, after recounting the lofty promises made to David's race, "I will make him my first-born, most high over the kings of the earth" (ver. 27), has to complain, "But thou hast cast off; thou hast profaned his crown to the ground" (vers, 38, 39); so the suppliant in Ps. cii. 10 complains, "Thou hast lifted me up and cast me down."As in Ps. lxxxix., the sufferer recalls to God's

remembrance that he has to “bear the reproach of the mighty, wherewith Thine enemies have reproached the footsteps of Thine anointed” (vers. 50, 51); so in Ps. cii. 8, “mine enemies reproach me all the day.” The cause assigned for his sufferings in Ps. lxxxix., “Thou hast been wroth with Thine anointed” (ver. 38),” Shall Thy wrath burn like fire?” (ver. 46), is the same in Ps. cii. 10, “Because of Thine indignation and wrath, Thou hast cast me down.”

But the point on which the sufferer specially dwells in Ps. lxxxix. as an obstacle, apparently insurmountable, to the fulfilment of God’s promises to David’s race, is the mortality to which he and all men are subject. “Remember how short my time is; wherefore hast Thou made all men in vain? What man is he that liveth and shall not see death?” (vers. 47, 48). “The covenant of His servant” He would seem to have “made void” (ver. 39). “The days of his youth Thou hast shortened” (ver. 45). It is the very same complaint that forms the chief engrossing thought in Ps. cii., and to which again and again he returns. “My days are consumed like smoke” (ver. 3). “My heart is smitten, and withered like grass” (ver. 4). “My days are like a shadow that declineth” (ver. 11). “He shortened my days. I said, O my God, take me not away in the midst of my days” (vers. 23, 24). From the utter despair and hopelessness which this thought would create, he can find no escape but to cast himself in faith on the eternity and unchangeableness of Jehovah, as able to carry out His purposes for Israel in a way unsearchable by human reason. “But Thou, O Lord, shalt endure for ever; Thou shalt arise and have mercy upon Zion” (vers. 12, 13); and again, “Thy years are throughout all generations. Of old hast Thou laid the

foundation of the earth; and the heavens, etc. They shall perish, but Thou shalt endure. Thou art the same, and Thy years shall have no end: [Therefore] the children of Thy servants shall continue, and their seed shall be established before Thee" (vers. 24-28).

[96] See for all three Psalms Hengstenberg's *Commentary*, and *Symmetrical Structure of Scripture*, pp. 282-298.

[97] Attention to the parallelism of the corresponding verses in vers. 23-28 helps to bring out more clearly the train of thought.

In vers. 23, 28, the "humbling" (23a) was in order to "establishing" (28b), the "cutting short" (23b) in order to "continuing" (28a).

For in vers. 24, 27, the humbling and cutting short leads the creature to feel its perishableness and instability (24), and to look to God's eternity and unchangeableness (27);

Since (vers. 2.5, 26) all is His work, and the mightiest of His created things, the heavens and earth, are perishable and changeable, while He shall endure for ever.

[98] The meaning is much the same, whether with the A.V. we adopt the marginal reading, "*my strength*," or the *textual*, which is, "He humbled on the way by *His* strength." The objection to this last reading is that the verb is left alone without any object expressed, unless we make "my days" the object to both verbs," He humbled (afflicted) on the way — He cut short my days."

The word rendered in ver. 24 in the A.V., and by most interpreters, “I said,” is, in the Hebrew, the Imperfect; here (it would seem) to be regarded as subjunctive, to mark its dependence on the preceding verbs, “He humbled my strength, He cut short my days — *so that* I say (or, *in order that* I might say).” So, nearly, Mendelssohn seems to have taken it, “Erlieget auf dem Wege meine kraftz sind meine Tage obgekürzt: *so fleh’ich*.”

[99] *Ten*, — perhaps as the number of *completeness*, — to mark the fulness of the blessings.

[100] *Twelve*, — perhaps in relation to the 12 tribes of *Israel*.

[101] For the strophical arrangement of Pss. civ.-cvi., which ends Book IV., see *Symmetrical Structure of Scripture*, § xxii.

[102] Dean Perowne, “Introduction to Ps. cvii.”

[103]See the tabular arrangement, p. 153 sq.”

[104] To complete the 7 hallelujahs (since, to denote the distinctive character of Ps. cxiv. as central, no hallelujah occurs in it), Ps. cxiii. ends, as well as begins, with hallelujah. It is thus marked out as forming the close of the first trilogy of Psalms by having two hallelujahs; just as in Gen. 1. the close of each triad of days (the 3rd and the 6th day) is marked by having two creative acts assigned to it (cf. vers. 9-13, and vers. 24-31), and “good” twice (vers. 10 and 12, and vers. 25 and 31).

[105] The correspondence in outward form of the two Psalms (each line in both beginning with the same letter successively of the alphabet) points to a like inward exactness of correspondence in character, required by God between His servants and Himself.

[106] Israel's sojourn "among the heathen" [nations] (Ps. cvi. 47), out of whose lands they had so lately been "gathered from the east and from the west, from the north and from the south" (cvii. 3), seems to have awakened their minds to one great object of their calling, to be "a light of the Gentiles" (cf. Isa. xlii. 6 and lx. 3), if we may judge from the five Psalms (xcvi.-c), all" relating to the Gentiles," which form the central part of Book IV. (see p. 132). And now in Book V., in the first Psalm of the series of ten Psalms (cviii.-cxvii.), the Psalmist stirs himself up and his people to "praise the Lord among *the peoples* and *among the nations*" (cviii. 1-3) for the greatness of His "mercy and truth" unto Israel (ver. 4); and in the last Psalm (cxvii. 2) calls on "all the nations and all the peoples to praise the Lord for His mercy and truth," as being themselves interested, and invited to partake in them.

[107]Vers. 6 and 13 are parallel, the former being a prayer for *Divine* deliverance (cf. ver. 126), the latter the assurance reached by faith, that the prayer will be answered.

[108] "He shall not fail nor be discouraged, till he have set judgment in the earth," Isa. xlii. 4.

[109] Thus in cxi. 4, 5, "To be *remembered* hath He made His wonderful works," in ver. 4a, finds its parallel in ver.

56, “He will *remember* for ever His covenant;” and in ver. 7a, to “the works of His hand are *truth* and judgment,” corresponds, in ver. 8b, “*being done* in *truth* and uprightness” — the intermediate lines in vers, 7b and 8a parenthetically reminding those who hope to find “delight” in the faithfulness of God’s “*works*” towards them of their correlative duty towards Him — for equally “faithful are all His *precepts*, established for ever and ever.”

There is perhaps a further significance in the numbers. The first and last strophes, consisting each of 6 lines or letters, form together 12, the number of the whole covenant people, or 12 tribes again reunited on their return from Babylon; while the blessings assured in the central strophe (vers. 4-8) bear the symbol of completeness (10). The central verse (6), too, which contains the quintessence of the whole Psalm, stands enclosed by 10 lines and letters on either side.

[110] Since God’s “covenant is for ever,” Israel’s “wisdom” is to fear (r), obey (w), and praise (t) Him (ver. 10).

[111] Compare Isa. liv. 1, “Sing, O barren, thou that didst not bear,” etc.

[112] According to the present position of the Psalm — whether composed at an earlier period, or for the present occasion, as the paragogic additions, ver. 8, would seem to indicate (cf. Ps. cxiii. 5, 6, 7, 8, 9).

[113] Cf. Ex. xix. 6, “Ye shall be unto me a *kingdom* of *priests*.”

[114] “The Lord descended … and proclaimed the Name of the Lord — plenteous in mercy and truth,” Ex. xxxiv. 5, 6.

[115] Phillippson, I find, also joins ver. 8 to 9-11, as forming the transition from the idolti to those who put their trust in them. So Ewald in the later edition of his *Dichter des alten Bundes*.

[116] The words of Melchizedek’s blessing to Abram are, ” Blessed be Abram of the Most High God, Possessor of heaven and earth” (Gen. xiv. 19).

[117] The LXX divides the Psalm into two, beginning a new Psalm with ver. 10.

[118] ahvti, ‘ahavti, I love, i.e. I am full of love.

[119] hamnti, he’emanti, I believe. Both verbs are stative.

[120] Gen. xvii. 1, “the Lord appeared to Abram, and said unto him, Walk before me, and be thou perfect.” Comp. 1 Kings ii. 4, viii. 25, ix. 4.

[121] There seems to be a designed parallelism in the corresponding first verse of each strophe between the imperfects ci iwmy in ver. 1, “for Jehovah will hear,” and ci adbr in ver. 10, “for I will speak.”

[122] The import of ver. 10 will be seen to be the same as the Septuagint rendering: ἐπίστευσα διὸ ἐλάλησα, “I believed, therefore did I speak,” quoted by St. Paul, 2 Cor. iv. 13. The strength of the Psalmist’s faith in either case being represented as the constraining cause for his speaking.

[123] Compare “Sacrifice unto God thanksgiving,” Ps. l. 14 and 33.

[124] The words of Ex. xv. 2 are —

My strength and song is Jah,
And He is become my salvation;
This is my God, and I will praise Him;
My father’s God, and I will exalt Him.

[125] The unmeaning rendering of the A.V. (if we substitute Jehovah for” the Lord”) — “God is Jehovah,” in place of “Jehovah is God” — is a crucial instance to show how much of the meaning of Scripture is lost to the English reader by the substitution of “the Lord” for Jehovah — with the distinctive meaning of the name kept in view, as it ought ever to be. The error is corrected in the Revised Version.

[126] Cf. Ps. cxvi. 3, “the *straits* of Sheol,”

[127] Referring to the confession in vers. 15, 16, that their “salvation” was due to” the right hand of Jehovah” that “doeth valiantly.” Compare in Hebrew, ywh (vers. 15, 16) with mywi (ver. 17).

[128] Hengstenberg (in the sequel) attempts to prove that the “head stone of the corner” and the foundation-stone are one and the same, in direct contradiction to the passage which he has just quoted from Jeremiah, who expressly distinguishes them; and then, by a still more strained interpretation, he would force the same signification upon Zech. iv. 7,” Zerubbabel shall bring forth the head stone thereof” — the distinction between which

and the foundation-stone is so unmistakeably established by ver. 9.

[129]Vide p.150.

[130] The writer is the Rev. Peter MTherson, still, I believe, a Free Church minister in Victoria. His view of the Psalms of Ascents has been adopted by Rev. Joseph Fr. Thrupp in his Introduction to the Psalms, and by Dr. H. V. Andrew (Die Psalmen, Frankfurt am Main 1885).

[131] Cf. Talmud, Bah Berachoth, f. 10. a.

[132] “Shathul, properly used of a transplanted tree; and so Aquila, μεταπεφυτευμένον. He is not left to the efforts of nature, but taken beneath the gardener’s care, and placed in a favourable soil; cf. xcii. 13; Jer. xvii. 8; and observe in Jer. xvii. 6 the antithesis, ‘the desert heath’ (LXX ἀγριομυρίκην).” — Dr. Kay.

[133] Why “meditate a vain thing”? Why “set themselves against Jehovah and against His Anointed”?

[134] “Be wise, be instructed.” “Serve Jehovah; kiss the Son.” (The parallelism of “Jehovah” “the Son” with “Jehovah” “His Anointed,” forms a strong argument for the correctness of the rendering br, bar, by Son.)

[135] “Decree,” in reference to the naum, = “oracular utterance,” of Jehovah in cx. 1. The words of Jehovah that follow, “Thou art my Son” (ver. 7), and promise of universal sovereignty (vers. 8, 9), combine the two great promises made to David in 2 Sam. vii. 12-16 and in Ps. cx.

Rhythm and sense are improved by joining “Jehovah” to the first line of ver. 7 —

Let-me-declare the-decree of-Jehovah,
He-hath-said-to me, My-Son art-thou.

[136] The Revisers have sinned against their rule of translating the same Hebrewword by the same English word “meditate,” used in Ps. 1., by rendering it “imagine” in Ps. ii., tlius, too, concealing from the English reader the allusion which many commentators have found between them.

[137] While Jehovah speaks “in wrath and terrifies” the oppressors (ver. 5), the Son is represented as entreating the rebellious (” Let me declare,” etc., asprh the cohortative) to lay aside their opposition, by recounting to them His Father’s irresistible decree.

[138] Selah, whatever its original meaning, may, looking to its use, be regarded as signifying a pause, marked probably, as the Septuagint translation, διάψαλμα, seems to denote, by a musical interlude. Hence it is often found at the end of a strophe. At the end of a Psalm it indicates the connection between it and the following Psalm, as here between Pss. iii. and iv.; between Pss. ix. and x., the connection of which is otherwise manifest from their partially acrostic or alphabetical arrangement; between Pss. xxiv. and xxv., one of the principal requisites in the acceptable worshipper, enumerated in Ps. xxiv., being that he “hath not lifted up his soul unto vanity,” in correspondence with which Ps. xxv. begins, “Unto Thee, O Jehovah, do I lift up my soul;” and between Pss. xlvi. and

xlvii., to mark the connection between the first two members of the trilogy, xlvi.-xlviii.

The pause gives time for meditating on the thought last expressed, after which it receives an addition, or is repeated in some intensified form, so that occasionally SELAH is found even in the middle of a verse, as in Ps. lvii. 3, where the Psalmist, after expressing his strong faith that "God shall send from heaven and save me from the reproach of him that would swallow me up," by inserting SELAH, emphasizes, as it were, the certainty of the assurance gained, by the time allowed for reflection. *Yes*, — "God shall send forth His mercy and His truth,"

[139]See Jebb's Sacred Literature, pp. 60-65.

[140] In Hebrew rwy, rash'a, "wicked, unrighteous," according to Gesenius; or according to Delitzsch," lax, loose [from God], godless."

[141] See "Epanodos" in *Jebb's Sacred Liturature*, p. 335 f., or in Scripture Parallelism, p. 42 f.

[142] "Set in order" yrc ('arakh) is the word used for laying the wood in order for the sacrifice, and the pieces of the sacrifice, and the shewbread. His prayer is thus represented to be a spiritual sacrifice.

[143] Or "will."

[144] "Faith and Prayer are the arms with which this formidable temptation (the persecution of the tongue to a tender and ingenuous spirit) must be encountered, and may

be overcome. The former assures us that God can ‘save and deliver’ us from it; the latter induces Him so to do.” Home’s commentary on Ps. vii.

[145] In Ps. vii. the principal subject is David’s “righteousness towards *man*” see “Analytical Table” of the connection of Pss. ii.-viii. Consequently the prominence is given to it by placing it first and last, whilst God’s retributive righteousness takes the intermediate place; contrast the opposite arrangement in vers. 4-6, 9, 10, in Ps. v.

[146] 1 Sam. xxvi. 18, “Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand.”

[147] 1 Sam. xxiv. 17, “Thou art more righteous than I; for Thou hast rewarded me good, whereas I have rewarded Thee evil,”

[148] Prophetic Perfect, for Future, as understood by the Jews. See Heb. ii. 8 “But now we see not yet all things put under him.”

[149] In the A.V. rendered “who hast set.” The marginal note in the Revision is, “The Hebrew is obscure.”

[150] For the relative awr ('asher), signifying where, in which, see Num. xx. 13, xxii. 26; Deut. viii. 15; Ps. lxxxiv. 3; and for “God’s glory being above the heavens,” cf. Ps. cxiii. 4, “High above all nations is Jehovah; above the heavens His glory;” Ps. cxlviii. 13, “His glory is above the earth and heavens;” and Ps. lvii. 6, 12, “Be Thou exalted above the

heavens, O God, Above all the earth Thy glory." For the meaning given to *nathan'al*, see Deut. xxviii. 1, "will set thee above;" Gen. xli. 41, "I have set thee over."

The only commentators, I believe, who have retained the normal use of tnah are Gesenius and Dr. Kay, the former of whom translates the passage, "*Quam gloriam tuam pone (etiam) super caelos*," "which Thy glory set Thou (also) above the heavens," with an awkward confusion of relative and antecedent in the same clause. Dr. Kay's rendering is, "who mightest have set Thy grandeur upon the heavens." In his note he says: "Lit. 'who — Oh set Thou;' or 'whereas — Oh set Thou.' Tenah is clearly an imperative." Dr. Delitzsch's remark is fatal to both renderings: "Such a use of the imperative after awr is unheard of. Moreover, the thought thus obtained is one that runs counter to the fundamental tone, and to the circumstances of the Psalm. For the primary thought of the Psalm is this, that the God whose glory the heavens reflect [see ver. 3 (Heb. 4)] has also glorified Himself in the earth [or, as the rendering which I propose — has given an earnest of it, which calls forth the Psalmist's prayer for its full accomplishment] and in man: and the situation of the poet is this, that he has the moon and stars before his eyes: how then could he wish that heaven to be made glorious, whose glory is shining into his eyes! "

Delitzsch's own interpretation, however, is equally at fault. He regards tnh (tnah) as an infinitive like rdh in Gen. xlvi. 3, and would translate the words, "O Thou, whose raying of Thy glory is upon the heavens." But this necessitates placing awr in a "genitival relation" with tnh

hodç, which Delitzsch himself is obliged to confess is “still remarkable” [*sonderbar*, strange, singular], adding Hitzig’s strong condemnation of it: “Hitzig considers that no reasonable man would think and write thus” — to which Delitzsch’s sole reply is the *Tu quoque* retort, “but thereby at the same time utterly condemns his own conjecture”!

[151] Thus in Ex. xv. 10, where '*addir* first occurs, it is said of Pharaoh’s chariots and host and his chosen captains, “They sank as lead in the *mighty* waters.” In Ps. xciii. 4 the Assyrian hosts are likened to “*mighty* waves of the sea;” but “*mightier*” still, it is added, “is the Lord on high.” In 1 Sam. iv. 8, when the ark of God was brought into the camp of Israel, the Philistines exclaimed in terror, ““Who shall deliver us out of the hands of these *mighty* Gods?” ‘Addir is used to designate the “nobles” (A.V.), but it is as being the “*mighty*” of the land, etc.

[152] The two nouns for “enmity” and “enemy” in Hebrew are derived from one and the same verb.

[153] These references show how familiarly known in David’s time must have been the Book of Genesis, without which indeed, and specially the account of man’s fall and the promise of redemption as the key-word, the whole Bible and its purpose would be unintelligible.

[154] If the Gittith refers, as the Targum interprets it, to a “harp which David brought from Gath,” we may suppose that he would so call it in allusion to the victory which God gave to him as a “stripling” over the giant champion of the Philistines, Goliath of Gath. If so, it would be specially appropriate as an accompaniment to a Psalm which

magnifies the might of God in “ordaining strength” to the weak to “still the enemy and self-avenger.”

The same idea makes it suitable for the other two Psalms which bear this title. Ps. lxxxi. calls on Israel to “sing aloud unto God our strength” (ver. 1), who “freed their hands from the task-baskets” of Egypt (ver. 6); and now, would they but “hearken unto me,” God assures them, “I should soon subdue their enemies, and turn my hand against their adversaries” (vers. 13, 14). In Ps. lxxxiv. the feeblest of God’s creatures, “the sparrow and the swallow,” find God’s house a safe shelter for their “young” (ver. 3). “Blessed is the man whose strength is in Thee” (ver. 5). “They go from strength to strength” (ver. 7). “O Lord of hosts, blessed is the man that trusteth in Thee” (ver. 12).

[155]There are, however, two discrepancies between the common interpretation of the 5th verse of the Psalm, and the view of its import apparently taken in Hebrews. The rendering, “Thou madest him but little lower than God,” is evidently, as Delitzsch says, the first step in the exaltation of man, whereas in Heb. ii. 9, “We behold him who hath been made a little lower than angels,” is the first step in the humiliation of the Son of God. Again, as Professor A. B. Davidson remarks [Handbook, Ep. to the Hebrews), “the whole scope” of the reasoning” requires that ‘a little’ must be taken in the temporal sense = ‘for a little while.’”

This raises the question whether such is not according to the more correct rendering of David’s words in the Psalm. It is doubtful whether the Piel of IDn, and its Septuagint rendering ilxxTTuircc;, can bear the meaning to “make

originally lower,” or whether they do not denote to “lower,” or bring down from an originally higher condition to a lower, i.e. to degrade. In Eccles. iv. 8 (the only other instance of the Hebrew verb) it is rendered, “For whom do I bereave [‘deprive,’ R. V.] my soul of good?” That my't, me-‘at, may mean “for a little while,” see Ps. xxxvii. 10; Job xxiv. 24; Ruth ii. 7. The rendering of Ps. viii. 5 would then be —

> And Thou didst lower him for a little from [his likeness to] God,

or with the necessary changes on the R.V.,

> And Thou madest him for a little lower than God,
> But with glory and honour Thou wilt crown him.

This rendering would remove all discrepancy between the Psalm and the use made of it in Heb. ii. 9; and David’s argument implies, if it does not expressly affirm, man’s fall and loss for a time of the dominion with which God at first endowed him.

[156] Dean Perownc, Argument of Psalm viii.

[157] In Ps. ii. the Son of God is an individual, a king of the royal seed of David; in Ps. viii., Man, or the Son of Man, is a collective, for whom sovereignty over God’s works had been destined at his creation. “Was not the parallel calculated to raise the further suggestion that the Son of Goil to spring from David’s race must be so far identified with the Son of Man SIS to he the means, as his Head and King, of restoring to man his lost dominion?

[158] Selah (see p. 200) gives time to meditate on the prayer just offered in vers. 19, 20, and thus prepares for the intensified form in which the prayer breaks forth, expostulating (Ps. x. 1) with Jehovah for “standing afar off” and permitting the wicked to vent their malice against His servants. In like manner, after the words of ver. 16, the Psalmist means by Selah to mark the certainty of God’s judgment, as if he had said,” *Yes* — the wicked shall he turned into hell,” etc.

[159] The substitution in Ps. ix.l9 of q (qoph), where the alphabetical sequence leads us to expect c (caph), seems intended to draw attention to the connection and repetition of the direct form of prayer resumed in x. 12, by the repetition of the same letter and word (qvmh), all the intermediate letters between c and q being omitted, with the exception of the l (x. 1), which connects the two Psalms. (For a similar substitution, and for a like purpose, compare the substitution in Ps. xxv. of the letter r for q, and of the same word in ver. 18 as that which follows in ver. 19; see p. 70.)

From what has been shown as to the departure in the Alphabetical Psalms from the strict sequence of the letters (in pp. 70, 71, and more fully in my *Symmetrical Structure of Scripture*, pp. 96, 99-101, and 113, 114), I am inclined to believe that the deviations from the regular succession of the letters in the present instance formed part of the original design of the Psalmist. The explanation of the inner meaning and connection I must leave to others to discover. Let me merely suggest that the break in the succession in Ps. ix. after the first 3 letters, till the succession is resumed

in ver. 11, may be intended to mark the division of the Psalm into two equal and corresponding parts of 10 verses each — perhaps all the 4 Waws (v) of vers. 7-10, corresponding to the 4 Alephs (a) with which each line of its first couplet begins, are intended to indicate the termination of Part I.

[160] So momentous a result David could never have expected from any deliverance to be granted to himself personally, or to any merely human successor to his throne. The words bear a worthy meaning only when referred to him in whom he had been assured his seed was to culminate, who was to “sit at the right hand” of the Lord, being made king and” priest for ever after the order of Melchizedek.”

That Pss. xx. and xxi. may have been used as a litany on occasion of a war in which the king was engaged against the enemies of the Lord and His people, is not improbable. Still the successful issue of any such contest could never have been designated as it is in Ps. xxi. 4, except as an earnest of the final victory which the Lord was to grant to” His Anointed,” to whom He was to “give the nations for his inheritance, and the uttermost parts of the earth for his possession” (Ps. ii. 6-8).

[161] Vaihinger remarks on the title EL, by which, in ver. 1, David addresses God, as being” most appropriately chosen, designating Him as the Mighty One who has power to help.” His saints, therefore, are the only “mighty ones” who shall endure and “shall not be moved” (Ps. xvi. 8, and cf. Ps. xv. 5).

[162]kld cheled.

[163] See pp. 16, 20 seq.

[164] This exposition we may with high probability ascribe to Christ's own teaching to the apostles after His resurrection, when He opened their mind that they might "understand the Scriptures" on "the things written in the law of Moses, and the prophets, and the Psalms concerning" Him (Luke xxiv. 44, 45); especially as we find St. Paul giving the same exposition of the Psalm in almost identical terms in Acts xiii. 35-37.

[165] And for others, if the textual reading," Thy holy ones" (in reference to ver. 3), be adopted.

[166] Perhaps more correctly as Delitzscli: "Thought I evil, it doth not pass my mouth." Cf. Prov. xxx. 32, "If thou hast thought evil, lay thine hand upon thy mouth."

[167] A Coptic word? see Speaker's Commentary.

[168] St. Paul, in Rom. xv. 8, 9, explains these words as being fulfilled in Christ being "made a minister of circumcision for the truth of God, that He might confirm the promises given unto the fathers, and that the Gentiles might glorify God for His mercy."

[169] The great alphabetical Psalm in praise of the law, Ps. cxix., is also in pentameters.

[170] "Observe the rhythmical structure: two long lines [pentameters] (ver. 9 («) and (6)) followed by two short ones [trimeters] (ver. 10 (a) and (6)). The first describe the

process of destruction, the last the consummation.” — Dean Perowne.

[171] Binding them together, just as the intercalary ver. 11 bound together strophes i. and ii. as being connected in sense.

[172] On the Hind of the Morning” in the title seems so exactly to describe the subject of the Psalm (“the Hind [here beset by bulls, dogs, etc.] being the emblem of one persecuted to the death, cf. Isa. xiii. 14; — the morning-daion of light breaking in suddenly on darkness, Isa. Iviii. 8.” — Dr. Kay’s Psalms), that we may reasonably regard the melody (composed in all likelihood expressly for the Psalm) to have derived from it its name, as in the case of the “Old Hundredth Psalm,” where the name of Psalm and tune coincide. So probably “Upon lonath-elem-rechokim,” Ps. Ivi.

[173] See Ps. xxxv. 3,” Say unto my soul, I am thy salvation.” See also lxii. 2, 7, and lxxxix. 27.

[174] The rhythm requires this division of the lines.

[175] To any student desirous of prosecuting the subject further, I would recommend from my own personal experience to begin with a consecutive series of Psalms, and to study the structural and strophical arrangement of eacli Psalm by itself, until its scope and leading idea have been thoroughly grasped. When this has been caught and expressed in one simple sentence, it will be comparatively easy to discover the connection between the Psalms of the series.

[176] The view above given of the arrangement of Pss. ii.-xxii. as forming three heptades, I find to have been also held by Canon Wordsworth in vol. vii. of his *Commentary on the Old Testament*. Before I had seen this Commentary I had corresponded on the subject with Dr. Kay, who first called my attention to the coincidence. The same view occurring to two minds independently, lends no small weight to the probability of its being correct.

[177] The rendering of the Authorized Version, it must be granted, was meaningless.

[178] This, indeed, David's words in summoning together "all the congregation of Israel, with the captains of thousands and hundreds, and the priests and Levites," would seem to imply: "If it seem good unto you, and if it be of the Lord our God, let us again bring the ark of our God unto us" (1 Chron. xiii. 2, 3).

[179] *ἑπτὰ δὲ χορῶν οὓς διεκόσμησεν ὁ βασιλεὺς προαγόντων …*

[180] See Remarks on Ps. xxv., pp. 68-71.

[181] See p. 86.

Advertisements

MORRISON AND GIBB, EDINBURGH, PRINTERS TO HER MAJESTY’S STATIONERY OFFICE.

PUBLICATIONS OF
T. & T. CLARK,
38 GEORGE STREET, EDINBURGH. LONDON: HAMILTON, ADAMS, & CO.

Adam (J., D.D.) — An Exposition of the Epistle of James. 8vo, 9s.

Alexander (Dr. J. A.) — Commentary on Isaiah. Two vols. 8vo, 17s.

Ante-Nicene Christian Library — A Collection of all the Works OF THE FATHERS OF THE CHRISTIAN CHURCH PRIOR TO THE COUNCIL OF NICEA. Twenty-four vols. 8vo, Subscription price, £6, 6s.

Augustine’s Works — Edited by Marcus Dods, D.D. Fifteen vols. 8vo, Subscription price, £3, 19s.

Bannerman (Prof.) — The Church of Christ. Two vols. 8vo, 21s.

Bannerman (Rev. D.D.) — The Doctrine of the Church, 8vo, 12s.

Baumgarten (Professor) — Apostolic History. Three vols. 8vo, 27s. Beck (Dr.) — Outlines of Biblical Psychology. Crown 8vo, 4s.

Pastoral Theology in the New Testament. Crown 8vo, 6s.

Bengel — Gnomon of the New Testament. With Original Notes, Explanatory and Illustrative. Five vols. 8vo,

Subscription price, 31s. 6d. Cheaper Edition, the five volumes bound in three, 24s.

Besser’s Christ the Life of the World. Price 6s.

Bible-Class Handbooks.

Crown 8vo. BINNIE (Prof.) — The Church, Is. 6d.
Brown (Principal) — The Epistle to the Romaus, 2s,
Candlish (Prof.) — The Christian Sacraments, Is. 6d.
The Work of the Holy Spirit, Is. 6cl.
Davidson (Prof.) — The Epistle to the Hebrews, 2s. 6d.
Dods (Makcus, D.D.)
— Post-Exilian Prophets, 2s. Book of Genesis, 2s.
Douglas (Principal) — Book of Joshua, Is. 6d.
Book of Judges, Is. 3d.
Hamilton (T., M.A.) — Irish Presbyterian Church History, 2s.
Henderson (Archibald, M.A.) — Palestine, with Maps. The maps are by Captain Conder, R.E., of the Palestine Exploration Fund. Price 2s. 6d.
Lindsay (Prof.) — St. Mark’s Gospel, 2s. 6d.
St. Luke’s Gospel, Parti., 2s.; Part II., Is. M.
The Reformation, 2s.
The Acts of fhe Apostles, Two vols., Is. 6d. each.
Macgregor (Prof.) — The Epistle to the Galatians, Is. 6d.
Macpherson (John, M.A.) — Presbyterianism, Is. 6d.
The Westminster Confession of Faith, 2s.
The Sum of Saving Knowledge, Is. 6d.
Murphy (Prof.) — The Books of Chronicles, Is. 6d.
SCRYMGEOUR (Wm.) — Lessons on the life of Christ, 2s. 6d.
Stalker (James, M.A.) — The Life of Christ, Is. 6d.
The Life of St. Paul, Is. 6d.
Smith (George, LL.D.) — A Short History of Missions, 2r. 6d.
Walker (Norman L., M.A.) — Scottish Church History, Is. 6d.

Whyte (Alexander, D.D.)
— The Shorter Catechism, 2s. 6d.

Bible-Class Primers. Paper covers, 6d. each; free by post, 7d. In cloth, 8d. each; free by post, 9d.
Croskery (Prof.) — Joshua and the Conquest.
Given (Prof.) — The Kings of Judah.
Gloag (Paton J., D.D.) — Life of Paul.
IVERACH (James, M.A.) — Life of Moses.
Paterson (Prof. J. A.) — Period of the Judges.
ROBSON (John, D.D.) — Outlines of Protestant Missions.
Salmond (Prof.) — Life of Peter. The Shorter Catechism, Q. 1-38. Life of Christ.
Smith (H. W., D.D.) — Outlines of Early Church History.
Thomson (Peter, M.A.) — Life of David.
Walker (W., M.A.) — The Kings of Israel.
Winterbotham (Ratner, M.A.) — Life and Reign of Solomon.
Witherow (Prof.) — The History of the Reformation.

Bleek’s Introduction to the New Testament. Two vols. 8vo, 21s.

Bowman (T., M.A.) — Easy and Complete Hebrew Course. 8vo. Part I, 7s. 6d.; Part IL, 10s. 6d.

Briggs (Prof.) — Biblical Study: Its Principles, Methods, and History. Second Edition, post 8vo, 7s. 6d.
American Presbyterianism. Post 8vo, 7s. 6d.
Messianic Prophecy. Post Bvo, 7s. 6d.

Brown (David, D.D.) — Christ’s Second Coming: Will it be Pre-Millennial? Seventh Edition, crown 8vo, 7s. 6d.

Bruce (A. B., D.D.) — The Training of the Twelve; exhibiting the Twelve Disciples under Discipline for the Apostleship. 3rd Ed., 8vo, 10s. 6d.
The Humiliation of Christ, in its Physical, Ethical, and Official Aspects. Second Edition, 8vo, 10s. 6d.

Buchanan (Professor) — The Doctrine of Justification. 8vo, 10s. 6d.
On Comfort in Affliction. Crown 8vo, 2s. 6d.
— On Improvement of Affliction. Crown 8vo, 2s. 6d.

Bungener (Felix) — Eome and the Council in the Nineteenth Century. Crown 8vo, 5s.

Calvin’s Institutes of the Christian Religion. Translated by Henry Beveridge. Two vols. 8vo, 14s. Calvini Institutio Christianae Religionis. Curavit A. Tholuck. Two vols. 8vo, Subscription price, 14s.

Candlish (Prof. J. S., D.D.) — The Kingdom of God, Biblically and Historically Considered. 8vo, 10s. 6d.

Caspari (C. E.) — A Chronological and Geographical Introduction to the Life of Christ. 8vo, 7s. Cd.

Gaspers (A.) — The Footsteps of Christ. Crown 8vo, 7s. 6d,

Cassel (Prof.) — Commentary on Esther. In the press.

Cave (Prof.) — The Scriptural Doctrine of Sacrifice. 8vo, 12s.
An Introduction to Theology: Its Principles, its Branches, its Results, and its Literature. Bvo, 12s.

Christlieb (Dr.) — Modern Doubt and Christian Belief. Apologetic Lectures addressed to Earnest Seekers after Truth. 8vo, 10s. 6d.

Cotterill — Peregrinus Proteus: Investigation into De Morte Peregrini, the Two Epistles of Clement to the Corinthians, etc. 8vo, 12s.
Modern Criticism: Clement’s Epistles to Virgins,etc. 8vo, 5s.

Cremer (Professor) — Biblico-Theological Lexicon of New Testament Greek. Third Edition, with Supplement, demy 4to, 38s, SUPPLEMENT, separately, 14s.

Crippen (Rev. T. G.) — A Popular Introduction to the History of Christian Doctrine. 8vo, 9s.

Cunningham (Principal) — Historical Theology. Review of the Principal Doctrinal Discussions since the Apostolic Age. Two vols. 8vo, 21s.

— Discussions on Church Principles. 8vo, 10s. 6d.

Curtiss (Dr. S. I.) — The Levitical Priests. Crown 8vo, 5s.

Dabney (R. L., D.D.) — The Sensualistic Philosophy of the Nineteenth Century Considered. Crown 8vo, 6s.

Davidson (Professor) — An Introductory Hebrew Grammar. With Progressive Exercises in Reading and Writing. Eighth Edition, 8vo, 7s. 6d.

Delitzsch (Prof.) — A System of Biblical Psychology. 8vo, 12s.
Commentary on Job. Two vols. 8vo, 21s.
Commentary on Psalms. Three vols. 8vo, 31s. Gd.
On the Proverbs of Solomon. Two vols. 8vo, 21s.
On the Song of Solomon and Ecclesiastes. 8vo, 10s. 6d,
Old Testament History of Redemption. Cr. 8vo, 4s. 6d.
Commentary on Isaiah, Two vols. 8vo, 21s.
On the Epistle to the Hebrews. Two vols. 8vo, 21s.

Doedes — Manual of New Testament Hermeneutics. Cr. 8vo, 3s.

Döllinger (Dr.) — Hippolytus and Callistus; or, The Roman Church in the First Half of the Third Century. 8vo, 7s. 6d.

Domer (Professor) — History of the Development of the Doctrine of the Person of Christ. Five vols. 8vo, £2, 12s. 6d.
System of Christian Doctrine. Four vols. 8vo, £2, 2s.

System of Christian Ethics. 8vo, 14s.

Eadie (Professor) — Commentaries on St. Paul's Epistles to the Ephesians, Philippians, Colossians. New and Revised Editions, Edited by Rev. Wm. Young, M.A. Three vols. 8vo, 10s. 6d. each; or set 18s. nett.

Ebrard (Dr. J. H. A.) — The Gospel History. 8vo, 10s. 6d.
Commentary on the Epistles of St. John. 8vo, 10s. 6d.
Apologetics. Three vols. 8vo, 31s. 6d.

Elliott — On the Inspiration of the Holy Scriptures. 8vo, 6s.

Ernesti — Biblical Interpretation of New Testament. Two vols., 8s.

Ewald (Heinrich) — Syntax of the Hebrew Language of the Old Testament. 8vo, 8s. 6d.
Revelation: Its Nature and Record. 8vo, lOs. 6d.
Old and New Testament Theology. In the press.

Fairbairn (Principal) — Typology of Scripture, viewed in connection with the series of Divine Dispensations. Sixth Edition, Two vols. 8vo, 21s.
The Revelation of Law in Scripture, 8vo, 10s. 6d.
Ezekiel and the Book of his Prophecy. 4thEd.,8vo, 10s. 6d.
Prophecy Viewed in its Distinctive Nature, its Special Functions, and Proper Interpretations. Second Edition, 8vo, 10s. 6d.
New Testament Hermeneutical Manual, 8vo, 10s. 6d.
The Pastoral Epistles. The Greek Text and Translation. With Introduction, Expository Notes, and Dissertations. 8vo, 7s. 6d.
Pastoral Theology: A Treatise on the Office and Duties of the Christian Pastor. With a Memoir of the Author. Crown 8vo, 6s.

Forbes (Prof.) — Symmetrical Structure of Scripture. 8vo, 8s, 6d.

Analytical Commentary on the Romans. 8vo, 10s. Gd.
Studies in the Book of Psalms. 8vo, 7s. 6d.

Frank (Prof. F. H.) — System of Christian Evidence. 8vo, 10s. 6d.

Gebhardt (H.) — The Doctrine of the Apocalypse, and its Relation to the Doctrine of the Gospel and Epistles of John. 8vo, 10s. 6d.

Gerlach — Commentary on the Pentateuch. 8vo, 10s. 6d.

Gieseler(Dr.J. C.L.) — Ecclesiastical History. Four vols. 8vo, £2, 2s.

Gifford (Canon) — Voices of the Prophets. Crown 8vo, 3s. 6d.

Given (Rev. Prof. J. J.) — The Truths of Scripture in connection WITH Revelation, Inspiration, and the Canon. 8v0, 6s.

Glasgow (Prof.) — Apocalypse Translated and Expounded. 8vo, 10s. 6d.

Gloag (Paton J., D.D.) — A Critical and Exegetical Commentary on the Acts of the Apostles. Two vols. 8vo, 21s.
The Messianic Prophecies. Crown 8vo, price 7s. Gd.

Gloag(P.J.,D.D).) — Introduction to the Pauline Epistles. 8vo,12s.
Introduction to the Catholic Epistles. 8vo, 10s. 6d.
Exegetical Studies. Crown 8vo, 5s.

Godet (Prof.) — Commentary on St. Luke’s Gospel. Two vols. 8vo, 21s.
Commentary on St. John’s Gospel. Three vols. 8vo, 31s. 6d.
Commentary on Epistle to the Romans. Two vols. 8vo, 21s.

Commentary on 1st Epistle to Corinthians. 2 vols. 8vo, 21s.
Lectures in Defence of the Christian Faith. Cr. 8vo, 6s.

Goebel (Siegfried) — The Parables of Jesus. 8vo, 10s. 6d.

Gotthold’s Emblems; or, Invisible Things Understood by Things that are Made. Crown 8vo, 5s.

Grimm’s Greek-English Lexicon of the New Testament. Translated, Revised, and Enlarged by Joseph H. Thayer, D.D. Demy 4to, 36s.

Guyot (Arnold, LL.D.) — Creation; or. The Biblical Cosmogony in the Light of Modern Science. With Illustrations. Crown 8vo, 5s. 6d.

Hagenbach (Dr. KR.) — History of Doctrines. Three vols. 8vo, 31s. 6d.
History of the Reformation. Two vols. 8vo, 21s.

Hall (Rev. Newman, LL.B.) — The Lord’s Prayer. 8vo, 10s. 6d.

Harless (Dr. C. A.) — System of Christian Ethics. 8vo, 10s. 6d.

Harris (Rev. S., D.D.) — The Philosophical Basis of Theism. 8vo, 12s.
The Self-Revelation of God. 8vo, 12s.

Haupt (Erich) — The First Epistle of St. John. 8vo, 10s. 6d.

Havernick (H. A. Ch.) — Introduction to Old Testament. 10s. 6d.

Heard (Rev. J. B., M.A.) — The Tripartite Nature of Man — Spirit, Soul, and Body. Fifth Edition, crown 8vo, 6s.
Old and New Theology. A Constructive Critique. Cr. 8vo,6s.

Hefele (Bishop) — A History of the Councils of the Church. Vol. I., to A.D. 325; VoL II., a.d. 326 to 429. Vol. III., a.d.

431 to the close of the Council of Chalcedon, 451. 8vo, 12s. each. ,

Hengstenberg (Professor) — Commentary on Psalms. 3 vols. 8vo, 33s.
Commentary on the Book of Ecclesiastes.
Treatises on the Song of Solomon, Job, and on Isaiah, etc. 8vo, 9s.
The Prophecies of Ezekiel Elucidated. 8vo, 10s. 6d.
Dissertations on the Genuineness of Daniel, and the Integrity of Zechariah. 8vo, 12s.
History of the Kingdom of God. Two vols. 8vo, 21s.
Christology of the Old Testament. Four vols. 8vo, £2,2s.
On the Gospel of St. John. Two vols. 8vo, 21s.

Herzog — Encyclopedia of Biblical, Historical, Doctrinal, and Practical Theology. Based on the Real-Encyklopadie of Herzog, Plitt, and Hauck. Edited by Prof. Schaff, D.D. In Three vols., price 24s. each.

Encyclopedia of Lining Divines of all Denominations in Europe and America. (Supplement to Herzog’s Encyclopaedia.) Imp.8vo,Ss.

Hutchison (Jolm, D.D.) — Commentary on Thessalomans. 8vo, 9s.
Commentary on Philippians. 8vo, 7s, 6d.

Janet (Paul) — Final Causes. By Paul Janet, Member of the Institute. Translated from the French. Second Edition, demy 8vo, 12s.
The Theory of Morals. Demy 8vo, 10s. 6d.

Johnstone (Prof R., D.D.) — Commentary on First Peter. In the press.

Jouffroy — Philosophical Essays. Fcap. 8vo, 5s. Kant — The Metaphysic of Ethics. Crown 8vo, 6s.
Philosophy of Law. Trans, by W. Hastie, B.D. Cr. 8vo, Ss.

Keil (Prof.) — Commentary on the Pentateuch. 3 vols. 8vo, 31s. 6d.
Commentary on Joshua, Judges, and Ruth. 8vo, 10s. 6d.
Commentary on the Books of Samuel. 8vo, 10s. 6d.
Commentary on the Books of Kings. 8vo, 10s. 6d.
Commentary on Chronicles. 8vo, 10s. 6d.
Commentary on Ezra, Nehemiah, Esther. 8vo, 10s. 6d,
Commentary ON Jeremiah. Two vols. 8vo, 21s.
Commentary on Ezekiel. Two vols. 8vo, 21s.
Commentary on Daniel. 8vo, 10s. 6d.
On the Books of the Minor Prophets. Two vols. 8vo, 21s.
Manual of Historico-Critical Introduction to the Canonical Scriptures of the Old Testament. Two Vols. 8vo, 21s.
Handbook of Biblical Archeology. Vol. L, lOs. 6d.

Keymer (Rev. N., M.A.) — Notes on Genesis. Crown 8vo, Is. 6d.

Killen (Prof.) — The Old Catholic Church; or, The Historj-, Doctrine, Worship, ami Polity of the Christians, traced to a.d. 755. 8vo, 9s.
The Ignatian Epistles Entirely Spurious. Cr. 8vo, 2s. 6d.

König (Dr. F. E.) — The Religious History of Israel. A Discussion of the Chief Problems in Old Testament History as opposed to the Development Theorists. Crown 8vo, 3s. 6d.

Krumniacher (Dr. F. W.) — The Suffering Saviour; or, Meditations on the Last Days of the Sufferings of Christ. Eighth Edition, crown 8vo, 6s.
David, the King of Israel: A Portrait drawn from Bible History and the Book of Psalms. Second Edition, crown 8vo, 6s.
Autobiography. Crown 8vo,

Kurtz (Prof.) — Handbook of Church History. Two vols. 8vo, 15s.

History of the Old Covenant. - Three vols. 8vo, 31s. 6d.

Ladd (Prof. G. T.) — The Doctrine of Sacred Scripture: A Critical, Historical, and Dogmatic Inquiry into the Origin and Nature of the Old and New Testaments. Two vols. 8vo, 1600 pp., 24s.

Laidlaw (Prof.) — The Bible Doctrine of Man. 8vo, 10s. 6d.

Lange (J. P., D.D.) — The Life of our Lord Jesus Christ. Edited, with additional Notes, by Makcus Dods, D.D. Second Edition, in Four vols. 8vo, Subscription price 28s.
Commentaries on the Old and New Testaments. Edited by Philip Schaff, D.D. Old Testament, 14 vols.; New Testament, 10 vols.; Apocrypha, 1 vol. Subscription price, nett, 15s. each.
On St. Matthew and St. Mark. Three vols. 8vo, 31s. 6d.
On the Gospel of St. Luke. Two vols. 8vo, 18s.
On the Gospel of St. John. Two vols. 8vo, 21s.

Lechler (Prof. G. V., D.D.) — The Apostolic and Post-Apostolic Times. Their Diversity and Unity in Life and Doctrine. 2 vols. cr. 8vo, 16s.

Lehmann (Pastor) — Scenes from the Life of Jesus. Cr. 8vo, 3s. 6d.

Lewis (Tayler, LL.D.) — The Six Days of Creation. Cr. 8vo, 7s. 6d.

Lisco (F. G.) — Parables of Jesus Explained. Fcap. 8vo, 5s.

Lotze (Hermann) — Microcosmus: An Essay concerning Man and his relation to the World. Second Edition, two vols. 8vo (1450 pages), 36s.

Luthardt, Kahnis, and Bruckner — The Church. Crown 8vo, 5s.

Luthardt (Prof.) — St. John the Author of theFourth Gospel. 7s. 6d. St. John’s Gospel Described and Explained

according to its Peculiar Character. Three vols. 8vo, 31s. 6d.
Apologetic Lectures on the Fundamental (Sixth Edition), Saving (Fifth Edition), Moral Truths of Christianity (Third Edition). Three vols, crown 8vo, 6s. each.

Macdonald — Introduction to Pentateuch. Two vols. 8vo, 21s.
The Creation and Fall. 8vo, 12s.

McLauchlan (T., D.D., LL.D.) — The Early Scottish Church. To the Middle of the Twelfth Century. 8vo, 10s. 6d.

Mair (A., D.D.) — Studies in the Christian Evidences. Cr. 8vo, 6s.

Martensen (Bishop) — Christian Dogmatics: A Compendium of the Doctrines of Christianity. 8vo, 10s. 6d.
Christian Ethics. (General Ethics.) 8vo, 10s. 6d.
Christian Ethics. (Individual Ethics.) 8vo, 10s. 6d.
Christian Ethics. (Social Ethics.) 8vo, 10s. 6d.

Matheson (Geo., D.D.) — Growth of the Spirit of Christianity, from the First Century to the Dawn of the Lutheran Era. Two vols. 8vo, 21s.
Aids to the Study of German Theology. 3rd Edition, 4s. 6d.

Meyer (Dr.) — Critical and Exegetical Commentary on St. Matthew’s Gospel. Two vols. 8vo, 21s.
On Mark and Luke. Two vols. 8vo, 21s.
On St. John’s Gospel. Two vols. 8vo, 21s.
On Acts of the Apostles. Two vols. 8vo, 21s.
On the Epistle to the Romans. Two vols. 8vo, 21s.
On Corinthians. Two vols. 8vo, 21s.
On Galatians. 8vo, 10s. 6d.
On Ephesians and Philemon. One vol. 8vo, 10s. 6d.
On Philippians and Colossians. One vol. 8vo, 10s. 6d.
On Thessalomans. (Dr. Lunemann.) One vol. 8vo, 10s.

6d.
The Pastoral Epistles. (Dr. Huther.) 8vo, 10s. 6d.
The Epistle to the Hebrews. (Dr. Lunemann.) 8vo, 10s. 6d.
St. James' and St. John's Epistles. (Huther.) 8vo, 10s. 6d.
Peter and Jude. (Dr. Huther.) One vol. 8vo, 10s. 6d.

Michie (Charles, M.A.) — Bible Words and Phrases. 18mo, Is.

Monrad (Dr. D. G.) — The World of Prayer; or, Prayer in relation to Personal Religion. Crown 8vo, 4s. 6d.

Morgan (J., D.D.) — Scripture Testimony to the Holy Spirit. 7s. 6d.
Exposition of the First Epistle of John. 8vo, 7s. 6d.

Müller (Dr. Julius) — The Christian Doctrine of Sin. An entirely New Translation from the Fifth German Edition. Two vols. 8vo, 21s.

Murphy (Professor) — Commentary on the Psalms. 8vo, 12s.
A Critical and Exegetical Commentary on Exodus. 9s.

Naville (Ernest) — The Problem of Evil. Crown 8vo, 4s. 6d.
The Christ. Translated by Rev. T. J. Despres. Cr. 8vo, 4s. 6d.
Modern Physics: Studies Historical and Philosophical. Translated by Rev. Henry Downton, M.A. Crown 8vo, 5s.

Nicoll (W. R., M.A.) — The Incarnate Saviour: A Life of Jesus Christ. Crown 8vo, 6s.

Neander (Dr.) — General History of the Christian Religion and Church. Nine vols. 8vo, £3, 7s. 6d.

Oehler (Prof.) — Theology of the Old Testament. 2 vols. 8vo, 21s.

Oosterzee (Dr. Van) — The Year of Salvation. Words of Life for Every Day. A Book of Household Devotion. Two vols.

8vo, 6s. each
Moses: A Bibhcal Study. Crown 8vo, 6 s.

Olshausen (Dr. H.) — Biblical Commentary on the Gospels and Acts. Four vols. 8vo, £2, 2s. Cheaper Edition, four vols, crown 8vo, 24s.
Romans. One vol. 8vo, 10s. 6d.

T. and T. Clark’s Publications.
Corinthians. One vol. 8vo, 9s.
Philippians, Titus, AND First Timothy. Onevol.8vo, lOs.Gd.

Orelli — Old Testament Prophecy regarding the Consummation of the Kingdom of God. 8vo, 10s. 6d.

Owen (Dr. John) — Works. Best and only Complete Edition. Edited by Rev. Dr. Goold. Twenty-four vols. 8vo, Subscription price, £4, 4s. The ‘ Hebrews’ may be had separately, in Seven vols., £2, 2s. nett.

Philippi (F. A.) — Commentary on the Epistle to the Romans. From the Third Improved Edition, by Rev. Professor Banks. Two vols. 8vo, 21s.

Piper — Lives of Leaders of Church Universal. Two vols. 8vo, 21s.

Popular Commentary on the New Testament. Edited by Philip Schaff, D.D. With Illustrations and Maps. Vol. I. — The Synoptical
Gospels. Vol. II. — St. John’s Gospel, and the Acts of the Apostles.
Vol. III. — Romans to Philemon. Vol. IV. — Hebrews to Revelation.
In Four vols, imperial 8vo, 12s. 6d. each. Pressensé (Edward de) — The Redeemer: Discourses. Crown 8vo, 6s.

Pünjer (Bernhard) — History of the Christian Philosophy of Religion from the Reformation to Kant. 8vo, 16s.

Räbiger (Prof.) — Encyclopedia of Theology. Two vols. 8vo, 21s. Rainy (Principal) — Delivery and Development of Christian Doctrine. (The Fifth Series of (he Cunningham Lectures.) 8vo, 10s. 6d.

Reusch (Prof.) — Nature and the Bible: Lectures on the Mosaic History of Creation in Relation to Natural Science. Two vols. 8vo, 21s.

Reuss (Professor) — History of the Sacred Scriptures of the New Testament. 610 pp. 8vo, 15s.

Riehm (Dr. E.) — Messianic Prophecy: Its Origin, Historical Character, and Relation to New Testament Fulfilment. Crown 8vo, 5s.

Ritter (Carl) — The Comparative Geography of Palestine and the Sinaitic Peninsula. Four vols. 8vo, 26s.

Robinson (Rev. S., D.D.) — Discourses on Redemption. 8vo, 7s. 6d.

Robinson (Edward, D.D.)
— Greek and English Lexicon of the New Testament. 8vo, 9s.

Rothe (Prof.) — Sermons for the Christian Year. Cr. 8vo, 4s. 6d.

Saisset — Manual of Modern Pantheism. Two vols. 8vo, 10s. 6d.

Sartorius (Dr. E.) — Doctrine of Divine Love. 8vo, 10s. 6d.

Schaff (Professor) — History of the Christian Church. (New Edition, thoroughly Revised and Enlarged.)
Apostolic Christianity, a.d. 1-100. In Two Divisions. Ex. 8vo, 21s.
Ante-Nicene Christianity, a.d. 100-325. Li Two Divisions. Ex. 8vo, 21s.
— POST-NICENE Christianity, a.d. 325-600. In Two

Divisions. Ex. 8vo, 21s.
— Medieval Christianity, a.d. 590-1073. In Two Divisions. Ex. 8vo, 21s.
The Teaching of the Twelve Apostles. The Didache and Kindred Documents in the Original. Second Edition, Ex. 8vo, 9s.

Schmid’s Biblical Theology of the New Testament. 8vo, 10s. 6d.

Schurer (Prof.) — History of the New Testament Times. Div. 11. Three vols. 8vo, 31… 6d.

Scott (Jas., M.A., D.D.) — Principles of New Testament Quotation Established and Applied to Biblical Criticism. Cr. 8vo, 2nd Edit., 4s.

Shedd — History of Christian Doctrine. Two vols. 8vo, 2Is.
Sermons to the Natural Man. 8vo, 7s. 6d.
Sermons to the Spiritual Man. 8vo, 7s. 6d. T. and T. Clark’s Publications.

Simon (Rev. Prof. D. W.) — The Bible; An Outgrowth of Theocratic Life. Crown 8vo, 4s. 6d.

Smeaton (Professor) — The Doctrine of the Atonement as Taught by Christ Himself. Second Edition, 8vo, 10s. 6d.
On the Doctrine of the Holy Spirit. 8vo, 9s.

Smith (Professor Thos., D.D.) — Medieval Missions. Or. 8vo, 4s. 6d.

Stalker (Rev. Jas., M.A.) — The Life of Jesus Christ. New Edition,
in larger Type. Crown 8vo, 3s. 6d.
. Life of St. Paul. Large Type Edition. Crown 8vo, 3s. 6d.

Stanton (V. H., M.A.). — The Jewish and The Christian Messiah. A Study in the Earliest History of Christianity. 8vo, 10s. 6d.

Steimneyer(Dr. F. L.) — The Miracles of Our Lord: Examined in their relation to Modern Criticism. 8vo, 7s. 6d.
The History of the Passion and Resurrection of our Lord, considered in the Light of Modern Criticism. 8vo, 10s. 6d.

Stevenson (Mrs.) — The Symbolic Parables: The Predictions of the Apocalypse in relation to the General Truths of Scripture. Cr. 8vo, 3s. 6d..

Steward (Rev. G.) — Mediatorial Sovereignty: The Mystery of Christ and the Revelation of the Old and New Testaments. Two vols. 8vo, 21s.
The Argument of the Epistle to the Hebrews. 8vo, 10s. 6d.

Stier (Dr. Rudolph) — On the Words of the Lord Jesus. Eight vols. 8vo, Subscription price of £2, 2s. Separate volumes, price 10s. 6d.
The Words of the Risen Saviour, and Commentary on the Epistle of St. James. 8vo, 10s. 6d.
The Words of the Apostles Expounded. 8vo, 10s. 6d.

Tholuck (Professor) — Commentary on Gospel of St. John. 8vo, 9s.
The Epistle to the Romans. Two vols. fcap. 8vo, 8s.
Light from the Cross. Third Edition, crown 8vo, 5s.

Tophel (Pastor G.) — The Work of the Holy Spirit. Cr. 8vo, 2s. 6d.

Uhlhorn(G.) — Christian Charity in the Ancient Church. Cr. 8vo, 6s.

Ullmann (Dr. Carl) — Reformers before the Reformation, principally in Germany and the Netherlands. Two vols. 8vo, 21s.
The Sinlessness of Jesus: An Evidence for Christianity. Fourth Edition, crown 8vo, 6s.

Urwick (W., M.A.) — The Servant of Jehovah: A Commentary upon Isaiah lii. 13-liii. 12; with Dissertations upon Isaiah xl.-lxvi. 8vo, 6s.

Vinet (Professor) — Studies on Blaise Pascal. Crown 8vo, 5s.
Pastoral Theology. Second Edition, post 8vo, 3s. 6d.

Walker (J., D.D.) — Theology and Theologians of Scotland. New Edition, crown 8vo, 3s. 6d.

Watts (Professor) — The Newer Criticism and the Analogy of the Faith. Third Edition, crown 8vo, 5s. The Reign of Causality: A Vindication of the Scientific Principle of Telic Causal Efficiency. Crown 8vo. 6s.

Weiss (Prof.) — Biblical Theology of New Testament. 2 vols. 8vo, 21s.
Life of Christ. Three vols. 8vo, 31s. 6d.

White (Rev. M.) — Symbolical Numbers of Scripture. Cr. 8vo, 4s.

Williams — Select Vocabulary of Latin Etymology. Fcap. 8vo, is. 6d.

Winer (Dr. G. B.) — A Treatise on the Grammar of New Testament Greek, regarded as the Basis of New Testament Exegesis. Third Edition, edited by W. F. Moulton, D.D. Ninth English Edition, 8vo, 15s.
The Doctrines and Confessions OF Christendom. 8vo,ios.6d.

Wright (C. H., D.D.) — Biblical Essays; or, Exegetical Studies. Crown 8vo, 5s.

Wuttke (Professor) — Christian Ethics. Two vols. 8vo, 12s. bd.

BS1430.4 .F69 Studies on the book of Psalms: the Princeton Theological Seminary-Speer Library 1 1012 00068 0548

